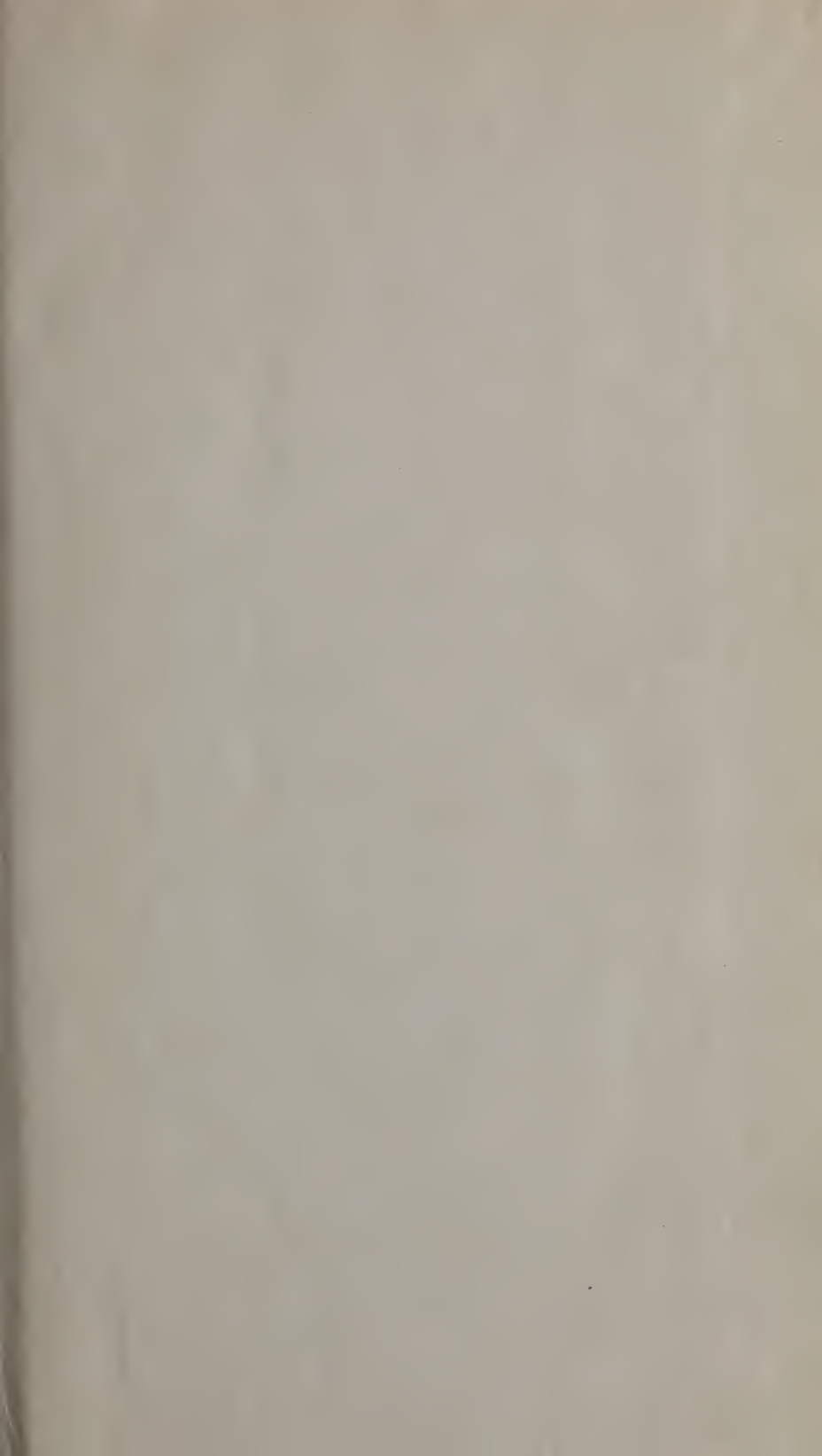




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BAPTIST MISSIONARY MAGAZINE.

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"THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. TIM. 1:11.

(Concluded from p. 415.)

The spirit of philosophizing in matters of religion has been the bane of the gospel of Christ in all ages since the apostolic, and it is so still. We are not content to tell the simple story of Jesus,—how he "came to seek and to save the lost,"—how he *died* for our sins and rose again for our justification, and how, blest Intercessor, he now stands before the throne, and "loves and pleads and prays" for the world for which he died. We must soar into the regions of philosophy, we must flourish our metaphysics, we must profoundly descant upon the wonderful mechanism of the gospel scheme and the recondite laws of the spiritual economy, or we are not "*maintaining the dignity of the pulpit.*" But alas! our conception of the *dignity of the pulpit* seems to lead us into a like error with that of some historians, who, in attempting to realize their preconceived notion of the *dignity of history*, give us a dry, stiff and mis-shapen anatomy of the times they would describe, which convey no proper conception of the living scene! How many of our best philosophical and metaphysical sermons are nothing but distorted and frightful skeletons of the gospel of Christ. The speaker must honestly confess that he is coming to be afraid of the very word *philosophy* in relation to the gospel,—it has made such sad work with it in all times past and present. And this feeling is not wholly confined to philosophy clearly *false*, but extends to much of what is regarded as sound and true. He believes that the apostolic injunction, "Beware of philosophy," has a more extensive meaning than we have been wont to give it. We have supposed it referred merely to the false philosophy of the times, and is not applicable to the *true* philosophy which blesses our age. We probably mistake here in too much limiting the apostle and feeling ourselves unrestrained by his admonition, because we fondly believe that our philosophy is sound. That proneness to philosophical speculations in religion,—that disposition to pry into the recondite reasons, and learn the wondrous mechanism, of the Divine economy, while the great facts themselves are but little dwelt upon,—doubtless comes within the range of the apostolic rebuke. For all this, experience has taught us, tends to obscure the facts and weaken their practical influence upon the mind. And this obscuration and feeble impression have finally led to skepticism in respect to their very existence as *historical verities*. It is notorious that this skepticism is openly avowed by some who are yet offended that you do not still recognize

them as *Christians*; and how much of this skepticism is still latent in the minds of others though unacknowledged even to themselves, but yet paralyzing their faith and unfitting them to be *witnesses* for Christ, we cannot tell.

But it may be plausibly asked, "Is there not a sublime philosophy in Christianity, and is it not our duty to make this a serious and profound study? Can we be more acceptably and profitably employed? May we not go *back* of the facts, and learn the divine *principles* of that glorious economy of which they are the visible demonstrations?" We must not be understood as objecting to all this. We would not restrain the mind, smit with admiration at the magnificence and splendor of the outer temple, from advancing inward and gazing upon the intenser glories of the inner sanctuary. But we would fix the attention specifically upon the *appropriate* business of the ministry and the church. It is to *testify* the gospel of the grace of God. It is to proclaim, in the plainest and simplest manner, the facts concerning Jesus the Christ. The world—the dying world—want the *facts*. They can do without the philosophy and the explanations too. We have a whole eternity before us in which to study this divine philosophy, and our metaphysical explanations can add nothing to the force and efficacy of the facts. Let these be clearly and faithfully proclaimed. They are of such a nature as to make their own impression, and the Eternal Spirit will see to it that the efficacy goes home to the heart and conscience. We greatly overrate the importance of our explanations of the facts of the gospel even to the heathen. The practical impression of a fact clearly perceived and believed, is not ordinarily enhanced by understanding its reason. Does it add to the efficacy of a remedy that we understand its composition and the mode of its operation? Does not the simple peasant feel the influence of the sun and of vernal nature as keenly as the philosopher who knows the interior structure of the great luminary and the occult causes of all the physical phenomena? Again, do I love my friend the more when my attention is directed to his wonderful anatomy and the admirable arrangement and play of all the parts of his inner constitution? Does this knowledge give an increased benignity to his countenance? Does it heighten the beaming tenderness of his eye, or add one additional glow to his living image enshrined in my heart? And so equally futile for all good are many of our philosophical explanations of the facts of Christianity.

What then? Must we cast aside all our philosophy and metaphysics in preaching the gospel? What becomes of the "*dignity of the pulpit*?" If our conception of the dignity of the pulpit leads us to overlook its *main* design, nothing can well be conceived more false and pernicious. There is a dignity,—a sublime dignity in the pulpit, but it is seen only when it is occupied by a fervid ministry bearing solemn and earnest *testimony* to the *fact* that "*in this the love of God is manifested towards us, that God sent his only begotten Son into the world that we might live through him.*" "*In this is love, not that we loved God, but that he loved us and sent his Son to be the PROPITIATION FOR OUR SINS.*" O, my brethren in the ministry, the loftiest dignity we can attain to, the sublimest attitude we can assume before heaven, earth and hell, is, to stand up before a world of dying sinners and point to the Lord Jesus Christ, and cry, "Behold the Lamb of God *who taketh away the sin of the world.*" This was the attitude assumed by the first preacher of the gospel, even him who was especially commissioned of Heaven to come as a witness to *testify* concerning the *Light*, that through him all might believe. And this was to be the peculiar and prominent function of the ministry of the Lord Jesus Christ to the end of time.

But in order to bear clear, unequivocal and impressive testimony, we must have a clear perception and a realizing sense of the facts to be attested. There are *three* orders of facts in the gospel, in respect to all of which we must have this perception and sense, in order to be competent to testify! There are 1st, The historical facts concerning Jesus of Nazareth, and the extraordinary manifestations of the Spirit,—the peculiar gift of his ascension. 2d. There are the facts of eternal redemption symbolized by these, or what we call the *doctrines* of the gospel, and 3d. There are the facts belonging to the occult history of the believer's experience. It was the vivid realization of the *historical* facts, the basis of the whole scheme, which gave to the faith of the primitive Christians its wonderful power. And this realization we must revive in ourselves before we can have like precious faith with them. But is this practicable? Do not our different circumstances forbid? They were contemporaries with the facts. Many had actually witnessed them, and could say, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty;" and others received them by the personal communication of these eye-witnesses. There *must* have been, therefore, a vividness, a freshness, a life-likeness in these views, which cannot be expected to belong to ours, who live more than eighteen centuries after the occurrences. On reflection it will be perceived there is really no force in this consideration. The element of time is nothing in the account. It is but a *point*, at most, in the long cycles of our immortal existence. These facts are of *yesterday's* occurrence; and they have been transmitted to us in such a way that, as we said, we might more rationally doubt any other fact past or present than these. We have actually in our hands the testimony of eye-witnesses so authenticated, that even their living voice could add no additional force to the evidence of its truth. Nay, we aver these facts have been receiving ever since their occurrence continued corroboration, by the fulfilment of prophecy and the developments of human history, so that we are in fact less excusable for the weakness of our faith than would have been the great body of primitive disciples. Indeed we may say, they are the only *stable* elements which belong to the history of our world. Amid the ever shifting scenes and evanescent influences of time, they are permanent and unchangeable in their character and influence. They rise like lofty mountains in the perspective of the past, lifting their sublime summits to the heavens; burning with the glories of eternity, and pouring a radiance all along down the track of subsequent time. The Cross of Christ, however we may view it, is by far the most conspicuous object in the world's history to all the intelligences of the universe. *They* see it to be the great centre around which sweep, in ever-moving circles, the temporal as well as the eternal destinies of the human race. The poet utters a sober fact when he sings,

"In the Cross of Christ I glory;
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

From the Cross has emanated an influence which has made human history what it is. The stream which flowed from Calvary mingled itself with the mighty current of human existence sweeping by, and imparted to it a purifying element which shall continue to exert its efficacy until the vast volume, cleared of all its turbid foulness, shall reflect from its bosom the purity of Heaven, and its crystal waters sparkle in the eternal radiance of the Sun of Righteousness.

American Baptist Missionary Union.

MAULMAIN (KAREN) MISSION.—*Letter of Mr. Binney.*

Education of Karen native preachers.

The following communication relates to a subject of vital interest in the Karen Mission; and as it contains the results of much careful observation and reflection, and also presents incidentally valuable suggestions and historical notices, we lay it, with some abbreviations, before our readers. Mr. Binney, as is generally known, was invited to the missionary field with reference to the educational department and specially the training of a native Karen ministry; and we are gratified to perceive, that, in their main outlines, the views he has been led to form accord so well with the original design of his appointment, and with the sentiments entertained in general by his associate laborers. On secondary points, of course, there is room for some diversity of opinion.

Mr. B. writes under date of Maulmain, April 18, 1848.

In a letter received about a month since from Mr. Cross, he says,—“Mr. Peck wrote me some months ago inquiring our opinion about the propriety (or impropriety,—Ed.) of having three theological schools instead of one.” I thence infer that the Executive Committee have the subject under consideration, and I trust intend ere long to decide this important question. From the first, I have had but one opinion respecting it. There should be but *one theological school, designed to be permanent, and to be continued during the dry season.* I have previously offered a few thoughts respecting it; but as every month and an increased knowledge of the state and wants of the Karens have the more confirmed my early impressions, I beg through you to present to the Executive Committee my present views of the whole subject. I trust the importance of the issue will be a sufficient apology for the length of this communication, and secure for it a consideration,

What is needed.

There is perhaps a liability to blend points in themselves distinct, and which require a distinct provision. In this confusion of the subject, three schools may appear desirable. The necessities of the older class of assistants are thus made to control the provision to be made for a younger and entirely different class, respecting which there is no such necessity.

1. The class of older assistants have families, and some of them have large families, which renders it expensive and for them very difficult to attend school at a distance. They are the best qualified of any we have to preach, and are therefore needed during the dry season, to operate in the jungle; so that their journey to school must be annual. Again, they may at times be needed, even during the rainy season, to look after the churches; of which the missionary in charge must be the judge. He must be permitted to send and to recall this class of assistants, according to the exigencies of the field in which he labors. If they attend school at a distance from him, he can have no opportunity to consult with their teacher before taking them from their studies. Under such circumstances there could be no mutual understanding, and consequently a school could not long prosper, even if it continued to exist. For the instruction of this class, therefore, provision is certainly necessary at each station; where the missionary in charge and the teacher of the assistants can have frequent consultation. I can but think that the instructor of this class would be far more successful, were he in charge of churches, as others are. He would during the dry season become intimately acquainted with the work and all its circumstances; and following with his own eye his pupils as they go forth preaching, he would learn their practical defects, and he would be better able to adapt his instruction and discipline to the very work *now* needed among Karens. Besides, being in charge like his brethren, he would better appreciate the present necessities of the churches, and would more cheerfully yield to the wants of his brethren, though it might

produce some irregularity in his classes.

Because this class of older assistants ought not to attend school at a distance, some have inferred a necessity for *three theological schools*; but no such inference legitimately follows. It only shows that *instruction during the rainy season* is needed at each station. For the instruction thus needed, as well as for that of school teachers at each station, provision is made so soon as the station is provided with men sufficient to do the jungle work of the dry season. Supposing the station to have only two men in charge of the churches, one may teach this class of assistants, and the other may instruct in other branches. Two such men are certainly needed for the jungle labor of each station. The criterion by which we are to decide *how many* men are required for the KAREN Mission, is how many are requisite to preach, and to look after the assistants and the churches. Wherever you make suitable provision for this, there will be men enough in town, during "the rains," to give all the instruction needed for the station, and to prepare such books as are requisite for the time being. This does not include the men engaged in translating the bible and in making dictionaries; because these men have not time for jungle labor, unless it be an occasional tour for their own recreation. This will appear if it is remembered how long the Karen Mission has been established, and that, to this day, the translation of the Old Testament is yet scarcely begun. Genesis and a part of the Psalms are alone even in manuscript. The New Testament only is printed. The first edition is exhausted, and the correction for another edition is but just begun. The dictionary is, I think, no farther advanced. The first letter only of the alphabet is printed, and even the vocabulary, brief as it is, is but about half done. Yet, both Mr. Wade and Mr. Mason have done much more than half their work upon missionary ground. Hence, I suppose, provision must be made for the churches independent of the translator and the dictionary maker, and *that provision* will be ample for all the educational necessities of each station. The great majority of instruction, in reading, writing, geography and arithmetic, should be given in the jungle by *native teachers*, who may themselves be instructed during the rains, as suggested above.

This would greatly reduce the number whom you now feed and clothe in town. The necessities of the educational department and those of the churches, at each station, will go hand in hand, and will gradually cease to need the labor of the American missionary. If we do our duty, with the blessing of God, ten years more or less should see the Karens at the head of their own churches and schools (so far as peculiar to each station), and supporting them too. Supporting them because both willing and able,—and able to support them, I may add, because thus conducted by themselves. If at that time *they* determine to have all their teaching done at their own door, and to *pay for it*, I should cease to feel a part of the objections which now arise in my own mind,—the part connected with our present mode of supporting Foreign Missions.

2. It will be seen that, though the above does much by way of a gradual improvement of the people and for the preparation of teachers and preachers, it does not do all that may, by a judicious system, be done at a small additional expense,—small, considering it is for a nation,—a nation so generally ready to receive the gospel as are the Karens. It does not provide for a class of men more thoroughly disciplined and educated, who, before ten years shall have passed, will be needed to fill important posts in the church and for the people, and to wield a controlling influence in their councils. It does not provide for a class, now too young to preach, but who after a few years of study, the year round, might constitute a suitable connecting link between the older assistants and a more thoroughly trained ministry. It makes no provision for a class of children and youth, already in the church and rapidly increasing, who are too young for teachers or preachers, and who, if not taken up by us, will be wandering about the jungle, and who ought to be immediately placed under a rigid course of instruction. This class, from the object in view, must be small. None should be received but the most promising, and those who may be retained for a number of years, free from parental interference.

It is for the two latter classes that I suppose a general institution needed, to be continued the whole year, with suitable vacations. Even in the vacations, they should be under the direc-

tion of their teacher. This would evidently require two departments,—one for theology and one for other studies. The former must of necessity be taught by a competent missionary; the latter, for some years certainly, may be taught by a competent young lady, and its general supervision might be taken by the man having charge of the Theological Institution. The English should be the classical language. Should the classical department, or Normal school, as it might be called, ultimately outgrow the care of a lady,—which will not soon be,—it would be necessary to have two men,—one at the head of each department. The instruction of the classical school could not be given by the teacher in theology. Not because of the number of the pupils, but from the diversity of studies and the number of classes. Here, then, one man is required the year round for a theological institution, and to take the general oversight of the classical department. Small as the class may be, judiciously selected, we must take care of it, or the Catholics will ere long do it for us.

For the general supervision of this institution, you may have to provide long after Karens may themselves be competent for every other department. It should be *for all*, at every station, for whose instruction you make provision the whole year. It should include both Sgau and Pgho Karens. Mr. Bullard, previously to his death, had decided to place even his older assistants in my school.

It will be seen that none of the objections (to attending school at a distance), raised for the class of older assistants, can apply to the younger classes, and that the necessity for instruction the year round exists only with reference to this select portion, which must, from the nature of the case, long remain comparatively small. It differs also, from the fact that the other, being attached to a particular station, should be under the advisory direction of the station itself; while this, belonging to all the stations, should be under the advisory direction of all the stations,—an ultimate appeal being in all cases to the Executive Committee. To meet the above, the institution might be visited annually, biennially, or triennially,—more or less frequently as might be found best, by a delegation from each of the stations. This, while it would afford your missionaries opportunities

for consultation respecting the general interests of the mission, would also be calculated to secure to the institution the sympathy and aid of all the stations, to prove a wholesome and perhaps a necessary check upon any liability to loose theory or practice in the institution, and to afford to its head essential aid in adapting his labors to the prospective wants of the Karens. The expenses of the institution, whether for travelling or for ordinary support, should be charged by itself, and not to any one station, and its location should be central. To this, might also be sent all the class of older assistants connected with the station where it was located; they to be subject to the direction of their own station, in the same manner as the older assistants are to each other station, provided, that while they were at their studies they should be subject to the rules of the school.

Respecting the location of the institution, I have ever said that I was willing to be at any place which the brethren might prefer for the object. At first, I had no opinion about it. I now think it should be in the vicinity of Maulmain. The reason will be seen by a reference to the map. It is to provide for Tavoy and south, for Maulmain and east, and north-east over the mountains, for Arracan, Bassein and around, and for Rangoon and beyond. This location was, I think, approved for a *General Institution* four years ago, by all. Mr. Abbott was of opinion that it should be at Maulmain, and Mr. Mason said, "If there is to be a *General Institution*, it should be in the vicinity of Maulmain." Some, however, thought it should be at Amherst. To this there could not be much to object. It would have its advantages; especially during the dry season it would be favored with the salt water air and bath. The present Karen houses could be removed at small loss above the expense of taking down and of putting up again, perhaps also a trifle for transportation. Still, if the brethren all thought best, I should prefer Maulmain, as it has good medical attendance, and chiefly, perhaps, because I am already here.

From the above will appear the provision needed, in my own opinion, the reasons also which compel that opinion, in part, necessarily connected with it. But that I may be understood, I will more fully state:—

One Institution preferable to three.

1. More than one, unnecessarily expends men and money. That it is not necessary appears above. I fear many do not calculate correctly when they estimate the expenses of these schools. A Christian minister's life and influence are *worth something*, and ought not uselessly to be expended. In estimating the pecuniary expense, we are liable to include only the bills returned as direct charges for this object. We are liable to overlook the yet greater items for the missionary's outfit, passage, dwelling, salary, children's support, &c., and the whole list of contingencies for sickness, travelling for health, and the children's support until the age of sixteen years. This is no trifling bill to be assessed upon *the few pupils* to be found at each station the year round. But to multiply this by the number of stations, as a provision for theological education in the very infancy of the churches, and that from funds much of which is collected from the poor on the express plea of the most pressing necessities, appears to me in a much stronger light than I have wished to state.

2. The question of one or three, is not really the question at issue. If there be more than one, for the *same reasons* there should be as many as there are stations a little removed from each other. We now speak of three, because our field for the time being is so divided. Let Bassein be opened to our missionaries, and some new provision must be made for them. Rangoon, so soon as men can remain there, will need the same; and when churches begin to multiply over the mountains, you must establish yet another; and thus to what extent, no man can tell. They will certainly be needed for Rangoon and for the mountain Karens, far more than they are at both *Maulmain* and *Tavoy*. These two stations may better be associated than any other two stations ever likely to come under the mission. I have pupils now in my school, from many days' travel beyond Rangoon, and who were more distant from Sandoway than they were from Maulmain. If, then, the necessity for three schools be now admitted, they must be indefinitely increased hereafter, and we should count the cost before we launch upon such a system.

To prevent misapprehension it is important to note here, that the theological

school, or school for native assistants, at Tavoy, has been designed mainly for the class of older assistants mentioned by Mr. B. under the first head. And the same of Sandoway school.

3. Such a multiplication of theological schools is out of all proportion to what is doing, or can be done, in other departments of missionary labor. If only the amount of labor said by missionaries to be now needed at each station, be regarded, to say nothing of the wide fields opening on every side, (I have now in my mind three different fields, which I have within six months been invited to visit, who have never seen a teacher among them; and there is no one to go among them. Their chiefs told me, if a teacher would visit them, their people would listen;) it would appear how utterly impossible it is for the Executive Committee to provide other laborers in proportion to this large number of schools.

4. One institution would enable the Executive Committee to do what they do, more effectually even in the cause of education for Karens, than they can do with three schools. Not to insist upon what has already been written to us respecting retrenchment; (my own school the past year was saved only by the generosity of my associates; and as it was, the reduction of the amount allowed to the theological school compelled me to refrain from doing *what my pupils expected and what I thought to be necessary for the improvement of my pupils*;) there can be no doubt that there is a limit to the ability of the Executive Committee. I cannot believe that the American churches will ever give adequate support to *so many* theological schools for *the same people*. I repeat, that the necessity for an *additional man* in a General Institution, should it occur, will arise not from the number of the pupils, but from the number of classes and from the diversity of studies. It requires as much time properly to prepare for, and rightly to conduct a small class, as it does a large one. I have thus far found my largest classes to make better improvement than the smaller classes. There is no magic in the successful teaching and training of a well-qualified ministry; it is not done in the lump. Every mind must be individually reached by instruction specifically and often repeated; and this demands the most thorough preparation before recita-

tions; and no teacher can neglect this, even among Karens, but at the expense of his pupils' improvement. Can our mission supply such instruction to each station the year round? I think not. Whatever the Committee may wish and resolve to do, the churches will not afford the means. What, then, shall be done? The having a large number of schools, half supported and of necessity but half taught, can give only a popular education. It cannot give what the Committee wish, and what the welfare of the churches demands,—a good foundation upon which to build a well-educated ministry. Is it not better to make a suitable provision at some one point, than thus to scatter our resources? But this is only one branch of expense. To those acquainted with educational efforts, I need not enlarge.

5. Above, I have said that the churches will not afford the means; it should also be stated, that, even if they were willing to do so, the men and the money are more needed at home, both for the preaching of the gospel and for the purposes of education, than *three theological schools* are needed for the Karens. I speak from a personal knowledge of what is needed at home. Without going into our western and south-western States, I have myself seen the destitution and the array of error even in some of our old States, without the means to remove the one or to combat the other. Our State Conventions and our Home Missionary Societies witness the same. I have, also, been four years in daily intercourse with Karens and with Karen missionaries; I have heard the wants and the circumstances of each station read, and explained, and discussed. And it is after all this, I must honestly say, that were I to be at home again with my present knowledge, I could not either give my own money or ask for that of others for such a multiplication of schools for Karens, until those destitute places of our own land were first supplied.

6. Pupils educated together will be more likely to understand each other, and to coöperate together in all their future labors for the church and for the nation. It is not merely that they are subject to the same and mutual intellectual influences; but their moral and social habits will be formed together, and they will become accustomed to each other's views, feelings, expressions and actions, under the

most favorable circumstances. The advantage of this in the infancy of the church is incalculable.

7. Three theological schools will prove a strong temptation to require the older assistants to study during the dry season, when they ought to be in the jungle preaching and assisting the churches. No man qualified to take charge of these schools will sit down five months in the year to teach five or six pupils without casting a longing look into the jungle after the preachers. Soon the period for preaching will be shortened, or the number of preachers in the jungle will be diminished. Nor will the good judgment of the station always be a sufficient antidote to this.

8. For the same reasons, three schools will prove a strong temptation to encourage unsuitable persons to study for the ministry. The number at each station must long be small, who ought to study the year round. If we duly consider the character and ability of the men, and the weighty responsibilities hereafter to devolve upon this class, we cannot avoid this conclusion. I refrain from stating here my own experience respecting this and the previous reasons; but this, perhaps, I ought to say, that I have good reason for distrusting *my own* ability to resist these temptations. It is not a very difficult matter, while spending the money of others, to have a large number of persons whom we may call *students*. The difficulty is to sift out the chaff,—and the temptation is, to be remiss, when we know that a due strictness would leave but little wheat.

9. The plan of three schools must entail upon Karens a system of education which for ages they cannot themselves support. In other words, it confirms them in a state of dependence upon others. No one acquainted with the condition and prospects of the Karens, and with what is needed to support a system of education, can for a moment suppose that the Karens will for ages be able to bear such a burden as this. Is it right, then, for us to place a nation into such circumstances? Not to urge the bad economy of the act, have we any warrant that our means at home, or the condition of this country in years to come, will allow us to continue our aid to the extent supposed? It is exceedingly doubtful whether for half a century or more, Karens will be able wholly to relinquish the aid of others. But

with their translation and dictionary made, and with one or two efficient men at the helm of their educational department, they ought to sustain their own operations in a much shorter period. And they could support one such institution by their united efforts, when they would yield to despair at the thought of doing this at each station.

10. This system of three schools is calculated to foster in the Karen churches the idea, that they are not required to *deny themselves* for the general good. It lays the axe to the root of the tree. It begins its work with the very men whose business it is to press home upon the conscience of the church the self-denying requisitions of the gospel. It practically, if not theoretically, teaches him, at the very commencement of his ministry, that his local preference and his convenience are first of all to be consulted; and all this while he is in every respect dependent upon others. If they do these things in a green tree, what must we expect in the dry? Of what possible benefit can such a class of men be in the ministry of Jesus Christ,—an office which no man can hold with success and with a good conscience without constant self-denial? With such a ministry what must be the state of the church? Besides, where are we to look for the men who will leave father, mother, brother and sister, and houses and lands, (as they may possess them;) who will peril even their own lives to preach the gospel on the mountains,—to the “red Karens,”—and to obey our Savior’s last command? I cannot think that a missionary body should foster in the church and in the ministry the quintessence of anti-missionaryism.

Difficulties in the way.

I ought not perhaps to close, without alluding to some of the difficulties in the way of adopting but one institution.

1. It has been said, pupils will not come a distance to attend school. I give my own schools as a practical refutation of this. I have had and I now have pupils from the most distant Karen churches under your patronage; and their journey hither has been, on almost every account, the most difficult. Some have come alone, some have brought their families, and some have sent their children, boys and girls, to remain with us so long as we may think best. Such is their con-

fidence in their teachers, that they feel satisfied if they can have their children with us; and respecting this matter, they will do as their teachers desire them to do. What is yet more satisfactory to my own mind is, that those from a distance are among decidedly the most diligent and successful in their studies, and are the most patient and happy during the dry season.

2. The expense of getting these pupils to us has been objected. This estimate of expenses overlooks, as noted above, the heavy bills for the missionary, his family, &c.

3. It may be said it is unnecessary for us at present to decide definitely. Let the schools go on, and a system will adjust itself to circumstances. It is doubtless true, that if you begin by one, it will be easy to enlarge the number. Almost any station would be glad to have a school at their own door. But I submit to those acquainted with educational efforts, with all the piety of the church and of the ministry, whether, if we begin with a school at each station, it will be easy and natural for these stations to relinquish them, and to unite in one institution; whether years of indulgence in this matter will make men more self-denying. This objection only asks time, and it will give to each station all its desires, so far as to expend for local ends what little we can have. Circumstances will, doubtless, secure dry season instruction somewhere. The question is, shall we have one, or many schools, the year round? From the first, I have thought that the only way not to have three or more, is to have one, and to sustain it.

4. It may be urged that the men are here, that their jungle-work is done in some two months, or so, and that they may then as well teach a school, as to do nothing. But why (if it be so) are your missionaries in the jungle so short a time? Most certainly not because of any thing in the climate which prevents: for men of business, of ordinary constitution, go with perfect security during the dry season,—they do sometimes go even in the rainy season. Your missionaries can, doubtless, go during the dry season, if they have physical ability; and if they have not, they ought not to come as missionaries to this country. Indeed, unless it be some special exception, where long experience, &c., is needed in the language, (as for a translator of the

bible or maker of the dictionary,) if they become unfitted for the work, they should return home. If it is necessary for the mission to support them, let it be done among the churches who give the money. Missionary ground is no place for a hospital, any more than the battle ground is for the invalid soldier. But why in the jungle for so short a time? Assuredly, not because missionaries are not needed in the jungle; for you are constantly urged to send out more men for this very work. Is it true that the mission must support four or five men at a station, to be with the churches only about two months in the year, when two men could do the whole work in four months? Nor is this relieved by saying, that missionaries need only to remain in town and to give direction to native labor through the jungles; for the number of men so urgently requested cannot be needed to sit down in town, to take the oversight of these few churches and of this handful of assistants. The fact is, the men are not needed for any such purpose; but they are *greatly needed* themselves to *travel in the jungle*; to examine with eagle eye the state of the churches, and to know by personal observation what the assistants are about; whether they faithfully labor as assistants; and, if faithful, whether their effort is judiciously directed. Without all this, whatever men may say, the missionary presides over the church and the assistants in the dark. The whole dry season should be honestly and faithfully devoted to the interests of the cause in the jungle; and it was while the Wades, Masons, Abbotts and Vintons were thus laboring, that God so much blessed the Karen Mission. I know this is hard, self-denying work, and most sincerely do I honor the men who faithfully do it. But hard as it is, it was for that they came here; and if they repent their decision, they ought honestly to say so, and to return home.

5. Possibly the Executive Committee may feel, if the missionaries were agreed, we could act; but this is a thing which cannot be forced. I once thought unanimity essential to a decision; but I then supposed the difficulty grew out of something peculiar to missionary work. That I cannot now believe.—In the Karen Mission there is now as much unanimity as could be expected.

Letter of Maulmain (Karen) Mission.

"Shall we give, or shall we not give?"

The following communication, dated April 25, has been received since the publication of our last number. In a note accompanying it, the secretary of the Karen department accounts for its temporary detention, and states also the authorization for its being eventually forwarded. The *grounds* of the authorization are *not* stated; for that was unnecessary. We spread out the communication before our readers and friends of missions; and we ask them to read it, and to weigh it well. "Through the tender mercy of our God" the mission was saved from the calamity which seemed to threaten it,—adequate supplies were sent; but the simple record of the doings of our brethren in prospect of the impending evil, shows, more justly than words which we can use, how interwoven are the several departments of missionary labor, how indispensable that they be carried forward together and with unvarying constancy, how insignificant, comparatively, the supplies required to secure this constancy, and how agonizing to the missionaries and disastrous to the enterprise in which they have embarked their all, if the needed supplies be withheld. But to such calamity our missionary operations are, in some sort, exposed year by year; and not in one mission, but in all. The allowances *throughout* are rated after the lowest scale compatible with the prosecution of work in hand. To *retrench* is to *suspend*,—to *bring to an end*. "FOREWARNED, FOREARMED." Appropriations are soon to be distributed to the missions for the coming year. "Shall we give, or shall we not give?"

We publish the letter entire.

Dear Brother,—

The Karen missionaries of the Maulmain station held a meeting last Friday afternoon, which will not soon pass from the memory of those upon whom devolved the responsibility of voting.

The secretary laid before the meeting a statement of the pecuniary embarrassments of the department. It appeared from your last letter to the sec-

retary of the Maulmain Mission, that we are to regulate our expenditures for the year 1848 according to "the reduced rates" allowed us last year, unless otherwise informed. The secretary of the Maulmain Mission says, "The amount for the Karen Mission is as follows:—

Sgau and Pgho assistants,	Rs. 1464 13 10
Sgau Karen Boarding School,	
Rs. 1125 1 5; Pghodo do.,	
Rs. 450 0 7,	1575 2 0
Karen Theological Seminary,	
Rs. 956 5 3; Karen Normal School, Rs. 450 0 7,	1406 5 10
	<hr/> Rs. 4446 5 8"

The above (Rs. 4446 5 8) was therefore the amount left at our disposal for the above named objects. Its inadequacy will appear as follows, viz.:—Mr. Mason stated that the Pgho department must have four assistants,—336 rupees; and that the translation would require two writers,—204 rupees. Mr. Harris stated that he could not do with less than six assistants and a teacher for the Sgau Karen Boarding School,—625 rupees. Mr. Binney said, he had dismissed four assistants the present year, and that he was ready to dismiss as many more, if they were unfaithful, or if they could be safely dispensed with; but that in the present state of the churches he durst not do it. Eight remain to be supported,—684 rupees. On a careful review of the assistants connected with Rangoon and vicinity, it was seen that the only men to oversee and to comfort the large number of disciples, widely scattered there in the midst of persecution, are the assistants now under our care. It was, therefore, unanimously thought that we could not say less than sixteen assistants for Burmah Proper. One of these is supported by a member of their department, leaving fifteen to be provided for,—1092 rupees. Respecting schools, Mr. Harris stated that upwards of fifty pupils are already in his school, mostly from Burmah Proper; more are on the way; and that the minimum estimate is 950 rupees. As there is no one having a knowledge of the language at leisure to take the Pgho school, it is given up for this year. This, however, cannot be repeated another year consistent with the safety of that department. Mr. Binney stated that he could not undertake to continue the Theological Seminary for the whole year at less than 1300 rupees,

and the Normal School will require 850,—2150 rupees.

It then appears that the amount needed is, for assistants, Rs. 2941; for schools, Rs. 3100,—total Rs. 6041. Appropriations, as above, Rs. 4446. To be provided, Rs. 1595.

The question now arose, What shall we do? This amount is to be raised, or assistants, or schools, or both, must be dismissed sufficient to balance the account. If the assistants and schools are to be continued, we must take the responsibility. The Executive Committee know our embarrassment, (for it was fully stated last year,) yet they remain silent, though a part of the year is already gone. We cannot assume the balance, as we did last year. Then there remained some little ground of hope, that the few remaining supporters of the mission in this country would help us. And by their kind aid, together with the providence of God which necessarily reduced some of our liabilities, we were relieved. It would be rashness to rely upon that aid the present year. Those friends have left the place. Besides, it is impossible for us (three or four men,) to assume pecuniary responsibilities which the American Baptist Missionary Union decline.

Under these embarrassing circumstances, there was much said with perfect unanimity of opinion and of feeling; but no one was willing to make a motion. Mr. Binney at length stated, that he considered himself, here, the servant of the Executive Committee,—that his business was not to provide funds, but judiciously and faithfully to use such as were committed to him,—that considering what he was about to do, as the necessity of circumstances into which the Executive Committee placed him,—(as *their act and not his own*,)—he felt that he was relieved from all accountableness in the case. After this statement, he moved, 1st. That the Sgan Karen Boarding School be at once dismissed, and the pupils be assisted, as far as may be in our power, to return to Burmah Proper. A dead silence ensued,—no one would second the motion, and it was lost. He then moved, 2d. That *one third* of all the assistants in Burmah Proper, and *one fourth* of all other Karen assistants connected with this station, be dismissed from and after the first day of July next. Again, a dead silence followed,—no one would second the motion, and it was lost. He then moved, 3d.

That the amount allowed to the Theological Seminary be reduced to Rs. 500 for the year 1848, and that the number of pupils and the period of study be adjusted to that amount. This motion was also lost, as the previous motions were. Respecting the Karen Normal School, there was a full expression of confidence and of deep interest, and a deep conviction that no where would retrenchment for the year be more seriously felt. No one would motion to reduce the amount asked for its support.

The question then returned,—What is to be done? You refuse to dismiss either schools or assistants, and you will say that you cannot assume this balance of rupees. *What is to be done?* Every man saw the dilemma; yet every man united in the expression,—While I retain my intention to remain in this country, *I cannot vote to break up the mission.* The suggestion was made, to appeal at once to the friends of the Karen Mission among the churches at home, as our only resource. But it was feared that this might be considered contrary to the relations which we sustain to the Executive Committee, and that it might prove an embarrassment to them. After much further deliberation, it was finally proposed,—and because we could do nothing else, it was

Resolved, 1st. That we will conduct our operations as economically as may consist with the existence of the various departments of the Karen Mission,—that we will hold ourselves jointly responsible to pay any balance that may remain against the Karen department at the close of the year,—and that we earnestly desire the Executive Committee to make the department an additional appropriation, sufficient to cover the expenses of the year.

2d. That should the Executive Committee feel themselves compelled to withhold from us their support, *we do respectfully request* that they will at once recall us home, as we are useless here, if deprived of the means of working for and with the people.

3d. That the secretary be requested to prepare a letter to the Executive Committee expressing our sentiments and communicating these resolutions, and to submit the same for an approval at his earliest convenience.

Mr. Moore having just arrived, was present and heard all the minutiae of the mission as involved in the above. He stated that though from his recent

arrival, he might not *act* with the brethren in the present case, yet he did not see how they could do otherwise than they had done. He certainly thought as they did, and was willing to be jointly responsible with them for the balance at the close of the year.

Mr. Brayton, of the Mergui station, was also present. He expressed his entire approval of our proceeding,—(he saw not how we could do otherwise,) and was surprised to find the Karen department of the Maulmain Mission left in this condition. In no meeting could there be more unanimity.

We have thus given you a simple record of the doings of the meeting, as the best, and indeed the only appeal we can make in the case. That we may not be misunderstood, we will, however, state respecting the second part of the above resolutions, that it is not an hasty act. By a reference to letters long since sent to the secretary, it will be seen, that we have fully expressed our apprehension that the operations of the Karen Mission had been so trauameled that the work had ceased to progress. It is no longer a matter of opinion. Many retrograde steps are already taken. Your mission, as a whole, is fast sinking, and the course now being pursued must inevitably ruin it; unless God in his sovereign pleasure does for it what we have no right to anticipate. We cannot consent to remain here to see it die. We are your missionaries, and we wish in all fidelity to perform our duties to you; but we are first the ministers of Christ, and we must perform our duties to him. We are missionaries to the Karens, and we owe somewhat to their souls. *We mean not to forsake them.* We feel assured that if the Baptist denomination say, they cannot support this mission, God will put it into the hearts of others of his people to do what Baptists decline. We are Baptists, and we are whole-hearted Baptists; *but we are first, and above all, Christians.* And if our own denomination will not reap *this field already white* to the harvest, we most earnestly desire to get out of the way, that others may be permitted to do it. With the assurance that we are most anxious to coöperate with you, and to abide by your decision, so far as we can do with a good conscience, we remain affectionately

Yours in the gospel.

GERMANY.—Letter of Mr. Oncken.

The letter from which we make the following extracts, dated at Hamburg, Sept. 28, is in reply to one addressed to Mr. Oncken a few months ago, the general purport of which will be readily apprehended.

General organization—Distribution of labors.

As to a more general organization, I had, previously to the reception of your letter, consulted with the brethren on this subject, and we were unanimous in our decision that a general invitation should be sent to all the churches in Germany and Denmark, to send brethren to Hamburg, as their representatives, on the third week in the month of January, 1849, for the purpose of consulting together what measures could be best adopted, under present circumstances, to establish our churches, and for the greater spread of the gospel. We expect the most happy results from this measure, both for the churches and the world at large.

As to myself, I cannot see that any alteration could be adopted to advantage. My whole time is devoted to God's cause, in one way or another. The church here and the churches generally,—our extensive tract operations,—the constant issuing of new editions of the Holy Scriptures,—an extensive correspondence with our missionaries and colporteurs, and frequent missionary tours, demand my time. All are important, and form a part of the whole. The only thing to which, if possible, I should like to devote more time, is the visiting of all the churches. This I consider most important, as the churches are all in their infancy; and though I believe there is generally a deeply pious tone among the members, there must of necessity be a scanty amount of knowledge. I have always found that by one visit to a church more lasting good is effected than by a dozen of letters. But, on the other hand, I fear the church here would be ill pleased; and there are many considerations which are against a protracted absence from home. I trust, however, that, as travelling can be accomplished in much less time now than formerly, I shall be able to perform more service in this way. I rejoice to say, that along with sound views of divine truth and real practical piety, there is so much good

common sense among our deacons, with whom I meet once every week to consult on the best interests of the church, that under God's superintendence, hitherto, all has gone on well during my absence. Br. Schauffler is one of the ordained preachers in the church. During my absence the principal burthen devolves on him. Thus far, the spiritual wants of the church here, have been amply supplied by the Great Head of the church; and among myself and brn. Köbner, Schauffler, Lange and the deacons, a spirit of unbroken harmony has prevailed. And from the goodness and faithfulness of our gracious Lord thus far, I can fully trust him for the future, that he will raise up faithful witnesses,—pastors after his own heart,—who shall feed the flocks committed to their charge.

Education and support of the ministry.

A number of brethren who are, have been, or may yet be engaged as evangelists or missionaries, should have the advantage of some instruction, comprising at least a grammatical knowledge of German, biblical exposition and church history. And though as yet I have no means to carry this plan out, I intend to commence with it in January next. Two brethren from Hesse and Baden, who were lately here at my invitation, who have been already usefully employed, I expect to be the first with whom we shall make the trial.

What regards the churches in supporting their pastors and contributing towards missionary objects, I believe that more has been done for the cause of missions by them, considering the poverty of our members, than by any other body of Christians in Germany. For the support of their pastors nothing has as yet been done; nor do I think that this would have been possible, unless their aid had been withheld from other objects. The church here, for example, has generally supported three of our brethren as missionaries, has assisted other churches, raised annually about \$300 dollars for the support of its poor, defrayed the expense of a place of worship, and contributed to Tract, Bible and other Societies. Most of the other churches have followed the example, and, on the whole, we have cause for gratitude. Our sisters in the church at Hamburg have almost without an exception laid their trinkets on God's altar. But much more can and must be done, and

I trust, as we have now personal access to the churches, and the disciples are reminded of their high responsibility to Christ, that his love will constrain them and us to devote ourselves, with all we are and have, to his service. Should our projected meeting of delegates in January next be realized, this and other topics will be brought under consideration and resolutions formed, which, with God's blessing, may prove a lasting good to our churches.

Openings in Austria and Hungary.

The opening in Austria for the spread of the gospel, has ever since my visit to Vienna last summer occupied me much. Since then we have received gratifying intelligence from our brethren, stating that in about four weeks nearly 10,000 tracts had been distributed at Vienna, which had been eagerly received, and that there was a cordial desire expressed by those who heard me when there, that I might return. These favorable indications, the fact itself that at the Austrian capital we have free access to the

people, and above all that they are without the scriptures and the preached gospel, have been such powerful considerations with us, that we have requested br. Hinrichs, at Stettin, to proceed to Vienna without delay. Br. Köbner leaves to-morrow for Stettin, to occupy br. Hinrichs' place. We accompany our brethren with our prayers and best wishes, and trust in the Lord that their labors will be crowned with success. We forwarded this week 20,000 tracts to Vienna, and next week a case with scriptures will follow.

From Hungary we have also cheering news, as far as the zeal and constancy of our brethren are concerned. At Pest an outbreak was every day expected, which, if it took place, might expose strangers to much danger. The Scottish missionaries had already left, but our brethren were resolved to maintain their post as long as possible. Five new tracts in Hungarian had just left the press, and the brethren were zealously engaged in sowing the good seed.

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee, on the control to be exercised over Missionaries and Mission Churches.

(Concluded from p. 436.)

3. The missionary's claim for continued support, like that of the pastor, depends upon his fulfilling his engagements.

Unless faithful to these engagements, the missionary cannot claim a continuance of his support. And the Board not only may, but it must insist on his performance of them. It is bound to know, that the missionary preaches the gospel and administers the ordinances according to his expressed and implied pledges; which, of course, he must do, or retire from his connection.

The responsibilities and powers of the Board, in this aspect of the case, are easily defined. While it cannot depose a missionary from the ministry, nor silence him as a preacher, nor cut him off from the church, it can dissolve what it formed,

namely, his connection with itself and with the mission. While the Board may not establish new principles in matters purely ecclesiastical, it may enforce the observance of such as are generally acknowledged by the churches, and were understood to be acknowledged by the missionaries when sent to their fields. While the Board may not require that baptism shall always be performed by sprinkling, nor forbid that the Lord's Supper shall be administered to converts after they have given what the missionaries believe to be credible and satisfactory evidence of piety; it may require, (for such are the established and acknowledged usages,) that he receive none into the church, except such as are believed to be truly pious persons; that he baptize in the name of the Father, the Son, and the Holy Ghost; and that he do not refuse baptism to the infant children of the church.

Where the opinions of the great body of its patrons are divided in regard to the facts of scripture, the Board may not undertake to decide, positively, as to the nature of those facts, with a view to bind-

ing the conduct of its missionaries. Such a fact, at present, is the admission of slaveholders into the apostolical churches. The Board may not undertake to decide, that this class of persons was certainly admitted to church-membership by the Apostles, nor that they were excluded, in such a way as to have the effect on the missionaries of a statute, injunction, or scripture doctrine, in respect to the admission of such persons into churches now to be gathered in heathen nations where slavery is found. The Board, the Prudential Committee, and the Secretaries may have their opinions on this subject, as well as on all others, and (as will be stated more fully hereafter) may freely express those opinions in their correspondence with the missionaries, and ought to do so, if they see occasion, with such reasonings, persuasions and remonstrances, as they may think proper. But they cannot properly go farther. Nor can the Board assume, as the basis of any of its proceedings, or imply in any manner, that the apostolical usages are not the wisest and best for all modern missionaries to follow, who are similarly situated with the Apostles. Nor can it do any thing in direct and manifest contrariety to the great Protestant maxim, on which our own religious liberties depend, that *the scriptures are the ONLY and the SUFFICIENT rule of faith and practice.*

On the other hand, if it was an usage of the Apostles to give definite and positive instructions to the holders of slaves as to their treatment of them,—instructions which had a tendency to do away the institution,—and if such instructions are found in their Epistles, then modern missionaries may be expected to conform to that usage, and to give the same instructions in like circumstances; though the time and manner of doing this must be referred, in great measure, to their own discretion, as with ministers at home, in respect to the direct inculcation of specific duties. The successful inculcation of such duties presupposes a certain amount of doctrinal knowledge in those who are to be operated upon, as well as of moral susceptibility, and also a due adaptation in the instructions to time, place and circumstances.

But while the Board may require, that the missionaries under its care instruct all classes of men after the manner of the Apostles, it is not at liberty to restrict the missionaries to the identical instructions given by the Apostles; because there is no good reason to suppose, that all the instructions are recorded in the New Testament, which the Apostles were accustomed to give. Missionaries may go far-

ther if their convictions of duty require it, and may apply what they regard as the obvious and generally conceded principles of the gospel to the case. They have the same liberty, in their preaching, with ministers of the gospel elsewhere. They may instruct their converts, among other things, on the Christian duty of fully conceding the right of marriage to the slaves; of not holding them as property; of sacredly respecting the relation between husbands and wives, and between parents and children; and of securing to all the right of worshipping God, and of reading his holy word. And the Committee have no hesitation in urging the duty of such instruction upon their brethren among the heathen; with the plain inculcation, in the prosecution of their ministry, of whatever obligation grows out of the fundamental law of Jove, as given by the Lord Jesus Christ, "Whatsoever ye would that men should do to you, do ye even so to them;"—it being understood that the missionaries are to have the liberty of exercising their discretion as to time and manner.

Nor have the Committee any hesitancy in saying that, since the gospel was so preached by the Apostles as ultimately to root out the most extensive and terrible system of slavery the world has ever seen, so ought missionaries now, in times and ways within the range of their own discretion, so to hold up the doctrines, duties and spirit of the gospel, that it shall have the same beneficent tendency on the social condition of the heathen.

A writer of unquestioned opposition to slavery, to whose discriminating pen the Board is indebted, has justly remarked, that it would seem to be within the discretion of a missionary in a slaveholding community, whether he will attack slavery directly, and by name, or "whether he will strike at some one or more of the things which enter essentially into it, and the wrong of which can, in the actual circumstances of that community, be set home with convincing power upon the conscience of the slaveholder."*

Slavery is, indeed, at variance with the principles of the Christian religion, and must disappear in any community, in proportion as the gospel gains upon the understandings and the hearts of men. But the Board and its missionaries are restricted to moral means, and these must have time and opportunity to exert their appropriate influence. Missionaries should be employed who *deserve* confidence, and then confidence should be reposed in them; nor should results be required, which are

* Prof. Smyth.

beyond the power of their labors to produce. Many things which, at first, it might seem desirable for the Board to do, are found, on a nearer view, to lie entirely beyond its jurisdiction; so that to attempt them would be useless, nay, a ruinous usurpation. Nor is the Board at liberty to withdraw its confidence from missionaries, because of such differences of opinion among them, as are generally found and freely tolerated in presbyteries, councils, associations, and other bodies here at home.

Polygamy stands on a somewhat different footing from that of slavery. Little difficulty is apprehended from it in gathering native churches. The evidence that polygamists were admitted into the church by the Apostles, is extensively and increasingly regarded as inconclusive, by the patrons of the Board. We nowhere find instructions given in the New Testament to persons holding this relation. Nor is there evidence of the practice having existed in any of the churches subsequent to the apostolical age. The Committee believe, that no positive action by the Board in relation to this subject, is needed or expedient. Unsustained as the practice is by any certain precedents in the apostolical churches, and unauthorized by a single inspired injunction, the native convert will rarely be able to prove the reality of his piety, should he persist in clinging to it, or refuse to provide for the education of his children, or for the support of their mothers, (when they need such provision,) if he may not be permitted to regard the mothers as his wives.

Should the missionary violate his compact in respect to the character or amount of his preaching and teaching; or in respect to the administration of the ordinances of the gospel; or by refusing to conform to the resolutions of his mission, or of the Prudential Committee, or of the Board, or in any other manner; the Prudential Committee, on being certified of the fact, is in duty bound to consider and act on the bearing this ought to have on his relations to the Board, and his claim for a continued support.

This claim for support, so far as it applies to the Board, is understood to be only for an equitable proportion of the sum total of funds actually placed at the disposal of the Board, for the expenses of the year. The Board can divide only what it receives. The missionary goes forth trusting in God that there will always be enough for his wants. He cheerfully incurs the risk, whatever it may be, and which past experience of God's goodness shows to be small. And he does this the more cheerfully, because his work is so

eminently a work of faith. Mere pledges for his support from churches and ecclesiastical bodies, are too delusive to be depended on. It is only to a small extent that pledges can be obtained from individual Christians, and even the precise import and obligation of these are apt to be forgotten by those who give them. Nor are the formal pledges of support given to the Board worth any thing, except so far as they represent the deep-seated missionary principles and sentiments of the Christian community. There is, indeed, no firm footing for the missionary, except in the promises of his Lord and Master. Faith in Christ is the basis of his enterprise. It is so in respect to himself, his children, his work, and the desired results of all his sacrifices and labors,—preëminently so, compared with that of the pastor at home. And herein lies the special dignity of his calling. He goes on his mission in the discharge of his own personal duty, because he believes his Lord and Savior requires him to go as his servant and ambassador. If he have a proper view of his mission, he would regard it as lowering the work immeasurably, to bring in the churches, or the Board, as *principals*; as any thing else, indeed, than mere *voluntary helpers*, selected and chosen by himself to carry out the benevolent purpose of his own independent self-consecration. The idea that a mission is a contract between the churches and the missionary in any such sense, that he may cease to perform missionary labor, and claim a pension, (as the servants of the East India Company do,) after a certain number of years, and while he is yet able to labor,—should it ever become an effective element in the reasoning of missionaries,—would prove destructive to the faith and vitality of the enterprise. If this idea has sometimes been advanced by missionaries, it has been when reasoning under the pressure of parental solicitude, and in great part on the assumption, that the work of publishing the gospel was committed by Christ to the church as a society, or corporate body, to act as a principal in the matter; and as such, in the discharge of its own preëminent duty, to send forth and support preachers in all the world; whereas the command was given to individual disciples, before an organized Christian church existed, and whatever use was made of social organizations during the apostolical age, the work was always regarded as the discharge of an individual and personal obligation. It is not less an individual and personal duty now, than it was then. The enlisting in the missionary enterprise is wholly voluntary, as well on the part of

the missionary who goes abroad, as on the part of his fellow-christian who remains at home. They are co-workers and mutual helpers; and the coöperation of the donor may be as essential to the prosecution of the work, as the labors of the missionary. On the part of all concerned, the consecration, whether of person or property, must be a voluntary offering by individual subjects of Christ's kingdom. Churches, in their organized capacity, have no authority to prescribe to any one of their members what he must do; but each must decide for himself, as the result of his own consciousness of duty and privilege, what he ought to do, and to what part of the work he should devote himself. It is a question of individual responsibility. "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another;" and whatever any one does, he is to feel that it is in the discharge of his own prescribed duty. Christians at home will no more feel that they are really indebted to the missionary, than that the missionary is indebted to them. They will no more feel that the missionary is doing their work, by going on a mission, than that they are doing his, by giving to support him. Each will regard himself as a fellow-servant of a common Master, engaged in a common service, and performing just that part of the work which the Master has assigned to him. This view of the subject is, doubtless, the correct one, and the only one that will comport with the successful prosecution of missions, for a prolonged period of time, and on an extended scale. It is necessary for all parties to feel, *that they are discharging only their own personal obligations, that they are performing only their own appropriate work.*

The system, as it has been described, is found to work easily and well. The missionary is as free, in every sense, as the pastor. One is no more really held accountable for the manner of expending his salary, than is the other. One can no more absent himself from his field of labor and his work, without the concurrence of the body that furnishes the means of his support, than the other. The pastor can no more travel at the expense of his people, whether for health or business, without their consent, than the missionary can do so at the expense of the Board, without the consent of the Committee, or, in certain specified cases, of his mission. The greatest embarrassments experienced in the working of the system, are when the Committee are constrained to interpose their action in order to relieve a mission from

the influence of one of its own members, and where the questions at issue relate to points in missionary practice and expediency, with which the community at home have not yet had opportunity to become fully conversant; or to mere matters of fact dependent on testimony, and requiring to be heard on both sides;—giving advantage to a disaffected missionary, should he choose to address himself to the popular mind. In a case of immorality, if it be flagrant, the compact may be annulled; and every one is ready to appreciate the reason. So if the missionary, however conscientiously, break fellowship with his brethren, and deny their baptism, or their ordination, his right to continue in the mission would cease;—it being a well-ascertained fact, that such opinions, in addition to violating the understood engagements, usually prove destructive to the harmony of a mission, when embraced by any of its members. The same is true if there be error in respect to important doctrines of the gospel. It is not the mere doctrinal errors that are to be considered, but their distracting, disastrous effect on the happiness and efficiency of the mission. There is no need of making out formal charges to prove a case of heresy by a formal trial, as an ecclesiastical body would do. The question assumes a plain business form,—whether there is an actual departure from the basis, on which the missionary appointment was made, and what effect it has exerted on the peace and usefulness of the mission, and on the operations of the Board.

That the action of the Prudential Committee, dissolving the connection of a missionary with his mission and the Board, is not of the nature of an *ecclesiastical* proceeding, technically speaking, is evident from the fact that it leaves his ecclesiastical relations undisturbed. His regular standing, both as a minister of the gospel and a member of the church, is not directly affected. As his appointment to the mission did not destroy his relations to his association or presbytery, so neither does his dismissal. The Committee, of course, leave the ecclesiastical relations of the case for the ecclesiastical body, (if it choose to consider them,) with which the missionary may happen, at the time, to be connected.

It will often be found, where difficulties between a returned missionary and the Committee come out to the view of the community, that the original difficulty was not between the missionary and the Committee, but between the missionary and his brethren of the mission; and that the Committee interfered and assumed responsibil-

ity in the matter only when it became necessary, in order to relieve the mission from distracting and paralyzing divisions. The Board has had as few unpleasant relations to its missionaries, it is believed, in proportion to the number of persons, as any other missionary society in the new or old world.

It should be stated, that the missionary has his safe-guards, as well as the pastor. The latter is not dismissed from his people without the intervention of a council or presbytery. Such a direct ecclesiastical intervention is manifestly impossible as the case stands between the missionary and his directors. But the Committee do not see that the case would be otherwise, were the Board elected by an ecclesiastical body, a General Assembly, for instance. As it is, the missionary has the right of appeal from the Prudential Committee to the large body of ministers and laymen composing the Board. If the question between him and the Board relate merely to Christian doctrine, or to alleged immoralities, and has sufficient importance to awaken the interest of an ecclesiastical body, he can obtain an opinion on his proper Christian or ministerial standing from his presbytery, or classis, or from a council, and have the benefit of such a result. With this right the Committee have never attempted to interfere.

Enough has been said to show, that whatever of salutary influence there is in the connection between a pastor's faithful performance of his engagements and the continuance of his support from his people, there is no less with the missionary.

But the grand reliance for the proper conduct of missionaries, is

4. On their mutual watchfulness over each other, and the direct influence of truth on their minds and hearts.

As soon as a mission contains three or more missionaries, it is expected to organize itself as a self-governing community, under the laws, regulations, and general superintendence of the Board. Mutual watchfulness thus becomes the official duty of each member. It is also in a high sense the interest of each one to exercise a fraternal watchfulness over his brethren, in order to the safety and success of the enterprise in which the common welfare and happiness are embarked. And as brethren in Christ, as members of his church, and as jointly and severally his ambassadors to the heathen,—by the force of each of these relations they are impelled to the same duty. Nor have the several missions under the care of the Board been a whit behind the ecclesiastical organizations of their native land in mutual and faithful watchfulness.

The influence of truth on the reason,

judgment, and heart of missionaries, is mainly through the intercourse kept up with the Christian world, and especially with their native land, and through their reading and studies, and the reacting effect of the faithful discharge of their missionary duties.

The interest which missionaries feel in their native land is not diminished by distance. Their home for Christ's sake, the home of their duty, is among the heathen, and grace makes them more than willing to live and die there. But nature has another home, dear to memory and ever interesting to thought and feeling, and with this they keep up an active correspondence during life. It is striking to observe the number of letters passing between missionaries and their friends. The effect of this correspondence must be great in cherishing the social feelings, and especially in preserving the desire for a good name in their native land. This effect is increased by the reading of religious and other newspapers, and of magazines and books, that are continually going to the missions, and causing the public opinion at home, on all subjects to bear directly on missionaries, as it does on pastors. The Committee have long deemed it wise to pursue a liberal policy with respect to these matters, since well-informed, active and growing minds yield most readily to wholesome rules and decisions, and to reason and common sense.

The correspondence of the executive officers of the Board with particular missions, is more or less extended, at different times, according to circumstances. The free use of reasoning has always been awarded to them on all subjects, upon which they believe it would be useful to correspond with their brethren in the missions. No points are so much in dispute, but the Secretaries feel themselves at liberty to advert freely to them,—always being subject of course to have their correspondence revised at pleasure by the Committee, or by the Board. They may write upon caste, polygamy, slavery, creeds, preaching, education, the use of the press, modes of worship, evidence of piety, the Christian life, and numberless other kindred subjects. And they may give all the weight they can to their arguments, by bringing the experience of other missions and what they know of the state of the public mind at home to bear on the questions at issue. The religious newspapers and other periodicals furnish the means of performing this latter service in respect to all subjects that interest and excite the community. It is believed to be the duty of the Secretaries, acting under the direction of the Committee, to see that

the missions are well furnished with the lights of truth. The Committee have had ample evidence of the value of this method of control. No class of ministers being more select than that which is engaged in the foreign missions, on none does correct reasoning, and especially that which is founded on the word of God, have more influence. In general, nothing more is needed, in the actual relations and responsibilities of missionaries, to control the opinions and operations of a mission, than good scriptural arguments. And in all cases affecting the conscience, the less there is of an appearance of authority, the better the result.

Libraries are connected with the several missions, some of which are large and valuable; the *material* for labor, in all the departments is abundantly supplied; and the missionary, in common with the pastor, has his peculiar inducements to study, and to cultivate his mind and heart, growing out of the exigencies of his position. And the more devoted, laborious, and faithful he is in his work, the less need does he commonly stand in of influence and direction from without. Truth, conscience, a sense of duty, regard for unity and peace, deference to public opinion, and concern for God's glory and the good of mankind,—things such as these (not without some thought, it may be, of engagements to the Board and its patrons, and of the inconveniences resulting from their violation,) have rarely failed to be sufficient, with the divine blessing, to secure order and efficiency in the working of Christian missions in foreign lands. In other words, it is the blessing of God on the free and vigorous working of the voluntary principle in missions, based on Christian piety and intelligence.

The Committee believe it would be found, on a careful examination of the history of missions, that no method of controlling missionaries differing substantially from the one described in this report, has ever been effectual. Protestant missions, especially, and most of all from this country, can in no other way be long kept in existence.

Should it be supposed, that the great distance of the missions from the community which supports them, must weaken the controlling influence, two things are to be considered:—(1.) The public attention is more generally and intently fixed on the conduct of the missionaries, than it is upon that of ministers any where at home. (2.) There is no greater probability that all the members of one of the larger missions will go wrong together, or will countenance one of their

own number in so doing, than that there will be similar wrong-doing in almost any body of ministers, of equal numbers, which can be named in our own country. For they are as intelligent, as pious, have as much principle and sense of character, and as much desire to please God and do good; and they know that they are watched, by Christians over the world.

It is due to the patrons of the Board, who may entertain doubts whether its constitution is well adapted to secure the safest and most efficient prosecution of missions among the heathen, to advert briefly to the subject; indeed, the discussion would not otherwise be complete.

The Prudential Committee have not been able to see that the Board would increase its working power, by any considerable changes in its constitution. So far, indeed, as the greater part of New England is concerned, there does not seem to be a possibility of forming what is called an Ecclesiastical Board, unless the relations of the Congregational churches to each other are first essentially modified. And were such a Board to be created, it would no more possess authority to perform purely ecclesiastical acts, than has the present Board. The Committee presume that it would not be wise to attempt a change in the present organization, until the details of the change are clearly proposed and understood, and well considered; nor until there is good reason to believe the new or modified organization would work better than the present; that it will command more confidence at home among the churches, and more abroad with the missionaries; and that it will secure the confidence which the present Board has gained in the mercantile world. Our fathers were providentially led to adopt the existing form of organization for conducting foreign missions, as best adapted to their day; and when the existing form is found not to answer the purpose, their children will doubtless change it. It was instituted solely for the spread of the gospel among the heathen, and in times favorable for taking an unbiassed view of the subject; and hitherto it has actually worked better than any of its founders ventured to expect. It has, indeed, signally enjoyed the blessing of God. The attendance and interest at its annual meetings, the responses to its appeals for funds, the number and character of the men who go as its missionaries, the success of its missions, and the standing it is permitted to hold in the estimation of Christians generally,—place it on a footing with other kindred institutions, whether voluntary or ecclesiastical. Nor does it appear to have less hold than

other societies on the confidence, affection, and conduct of its missionaries, nor upon the community to which it looks for support. Those who suppose that the leading motive with the community to contribute funds for the support of a system of missions, is in the *origin* of a missionary society, or in the *form of its constitution*, fall into an error. It is rather in the number and importance of the missions; in the tokens of God's presence in those missions; in the evidence of judgment, faithfulness, and energy in the administration. The essential thing doubtless is, that the contributors have the means of obtaining satisfactory evidence that their money is well employed. This they have in respect to the Board. Its one hundred and eighty corporate members, and its five or six thousand honorary members, invariably secure for it an annual meeting, (continuing three days,) that forms a *representation* of the individuals and of the Christian community supporting its operations, as real, active, and extensive, as any other benevolent society has in this country, or in the world. There is at that meeting a representation from most parts of the community; and the greater portion, if not the whole of those present, take an intelligent and lively interest in the enterprise. It would seem to be scarcely possible, in the present state of the churches, that the interests of a system of missions should be more perfectly represented, or be surrounded with more effectual safeguards.

The honorary members have the same right with the corporate members of calling up subjects for inquiry at the meetings, of proposing resolutions, of acting on committees, of declaring their opinions, and of exerting every kind of moral influence; and there was never an important subject before the annual meeting for discussion, when the prevailing opinion of the meeting was not certainly known. The right of voting is indeed restricted by the Charter to members elected by ballot; and the value of the Charter, in a financial point of view, forbids its being unnecessarily relinquished, or set aside. These voting members are the trustees for the funds; and by accepting the trust, they come individually under special obligation with regard to the disposal of the funds, the preservation of the credit of the institution, and the general working of the system. They are specially bound to attend the annual meetings. Whatever theoretical importance (and it is not to be undervalued) is attached to an extension of the privilege of voting, the Committee believe that, from the beginning, it would not have altered a single result of any importance in the pro-

ceedings of the Board. And greatly must the religious state of our churches be changed for the worse, before there can be any real danger in the present organization.

The Board is to be viewed as an AGENCY, acting for such as choose to employ it. It does not profess to be, and it is not, a distinct power with separate interests from the churches; nor are its agents sent into parishes as a substitute for the pastor, or as a coördinate power, to advocate a distinct and independent interest, in which the pastor and people have no concern; but, for the time being, they are mere auxiliaries to the pastors,—the *agents of the pastors*,—the pastors being the responsible persons. When the present organization is no longer deserving of confidence, it will soon die as a thing of course. So far as the Board is an active and influential body, it is a mere creature of the public mind. It must go along with the permanent majority. It has no authority. It cannot, except by an abuse of terms, be said to levy taxes. It taxes no one. It can only state the command of Christ, the necessities of the heathen, the facilities for doing the work of missions, its own plans and operations, and God's blessing upon them; and argue, exhort and plead. Men give or not, just as they please; and it is best that it should be so.

The corrective power, in respect to the undue multiplication and irregular working of voluntary associations, lies with the pastors and churches. It is for them, individually, to decide what objects shall and what shall not have access to their pulpits by means of agents. Here lies the only corrective power,—where it ought to lie,—in the primary associations and assemblies of the Christian church; and here there is such a power, easily applied, and, if applied, adequate to the emergency.

II. THE MISSION CHURCHES.

1. The liberty belonging to Mission Churches.

The Mission Churches in foreign lands connected with the missions under the care of the Board, do not come properly under the jurisdiction of any body of men in this country. This is true of course so far as the Board is concerned, since that is not a body having ecclesiastical authority; and it is believed to be equally true in respect to all ecclesiastical bodies. The influence exerted upon the mission churches by the ecclesiastical bodies of this country, must be through the missionaries. We can claim no jurisdiction over them because we planted them.

The great object of foreign missions is

to persuade men to be reconciled to God, as their rightful and only Sovereign; and the organization of churches is as really a means to this great end, as the preaching of the gospel or the printing of the Holy Scriptures. When the time comes for organizing native converts into churches, the missionaries, acting in behalf of these children in knowledge and in the power of self-organization and government, cannot properly be restrained, by foreign interference, from conforming the organization to what *they* regard as the apostolical usage in similar cases;—having respect, of course, to those necessary limitations already mentioned, to which they have voluntarily subjected themselves for the maintenance of their social existence as missions, and for securing a regular and competent support from the Christian community at home. (See p. 455.) The result may be a much simpler organization for the mission churches, than is found in lands that have long sat under the light and influences of the gospel. Indeed, experience has clearly shown, that it is not well to attempt the transfer of the religious denominations of Christendom, full-grown and with all their peculiarities, into heathen lands; at least until the new-born churches shall have had time to acquire a good degree of discriminative and self-governing power. The experience acquired in lands long Christian, partially fails us when we go into heathen countries. We need to gain a new experience, and to revise many of our principles and usages; and for this purpose to go prayerfully to the New Testament.

The religious liberty which we ourselves enjoy, is equally the birthright of Christian converts in every part of the heathen world, on coming into the spiritual kingdom of Jesus Christ, which they may claim as soon as they are prepared for it;—just as American freedom is the birthright of our own children. The right of our children is not infringed by that dependence and control which they need during their infancy and childhood. It is even their right to claim, that the parent *shall* thus act for them in the early stages of their existence. But the wise parent will always form the principles and habits of his child with reference to the time when the right of self-control must be fully exercised and yielded. In like manner the missionary must needs give form, at the outset, to the constitution and habits of the mission churches; and for a time he must virtually govern them. But he will do this with a constant regard to the coming period, when those churches must and will act independently. He will train them as the Apostles evidently trained the churches under their

care, so that they may be early freed from the necessity of missionary supervision. In the infancy of the Christian community that is placed under his care, he will act on such scriptural principles and usages as he deems best fitted to make the most of every individual member of the church. And this he will do at any amount of personal inconvenience to himself; remembering that the power of carrying burdens is acquired by practice, and that native converts can be inured to responsibilities only by having responsibilities placed upon them, and by a conviction that they are trusted. At the risk of multiplying his most painful cares and disappointments, he will also aim to provide a native pastor for each church, just as early as he can in the period of his own missionary supervision, that the spiritual machinery may be homogeneous and complete in all its parts, and may the sooner be made to work without foreign aid. In no other way, indeed, can he secure the grand result for which he labors,—the development of the self-sustaining, self-governing power in the native Christian community.

Nor may we expect or require of the mission churches, as the condition of giving them the gospel and its institutions, that they shall always think, judge, and act just as we do. We ought cheerfully to abide the consequences of the full assertion of our principles; and have patience, and bear long, and not give over, till it is evident that our moral means are exhausted, and that our enterprise has failed.

The necessity for long-suffering forbearance with churches gathered from among the heathen, will be the more obvious, if we consider three things.

One is thus stated in the Cambridge Platform.* “The weakest measure of faith is to be accepted in those that desire to be admitted into the church; because weak Christians, if sincere, have the substance of that faith, repentance and holiness, which is required in church members, and such have the most need of ordinances for their confirmation and growth in grace. The Lord Jesus would not quench the smoking flax, nor break the bruised reed, but gathers the lambs in his arms and carries them in his bosom.” None will question, that the liberty of mission churches, with respect to the admission of members, goes to this extent. Of all churches, those gathered among the heathen have most reason for asserting this freedom, since nowhere are the lambs of the flock so much exposed while out of the fold, and nowhere, comparatively speaking, are they so many.

* Ch. XII, § 3.

Another thing is this. There are not several churches existing in one place, as in most of our towns, formed to a great extent on the principle of elective affinity. All who give credible evidence of Christian character, must come into one and the same church, or be excluded altogether from church-membership, and the ordinances of the gospel.

Again, we should consider the extreme moral and social degradation of all heathen communities, in which mission churches are gathered. Read the first chapter of the Epistle to the Romans. Read the journals of modern missionaries. Consider the decline of mind among the masses of the people, under the long reign of paganism; the paralysis of the moral sense and conscience; the grossness of habits, physical and mental, in speech and action, in domestic life and all social intercourse. Consider the absence of almost all those ideas which lie at the foundation of moral elevation in character; the absence of words, even, to serve as pure vehicles of holy thought and sentiment; the absence of a correct public opinion on all things appertaining to manners and morals; and the constant and all-pervading presence of polluting, degrading, soul-destroying temptations.

Causes such as these had their effects in the churches gathered by the Apostle Paul, as we see in his Epistles. When the Apostle directed his attention, for instance, to the church at Corinth, on which he had bestowed so great an amount of labor, he found occasion to lament the many who were carried away by false teachers, the disorder of their worship, their irregularities at the Lord's Supper, their neglect to discipline immoral members, their division into parties, their spirit of litigation, their debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And how soon were a portion of the Galatians seduced from the gospel, and from their loyalty to the truth, and turned again to their old bondage unto weak and beggarly elements, observing days, and months, and times, and years; so that the Apostle confesses his fears that he had labored in vain among them. He thinks it needful to exhort the Ephesian church to put away lying, and to exhort those who had been dishonest before their conversion to steal no more, and those who had been avaricious and impure, to have nothing more to do with fornication and covetousness. Four years after he had addressed his Epistle to the Ephesians, he informs Timothy that all his helpers in Lesser Asia were turned away from him, and even two who had attained

to some distinction. Before the date of his Epistle, he evidently had not full confidence in some of the native pastors in that province, as appears from his address to them at Miletus. While at Rome, he writes that some in that city preached Christ of envy and strife, supposing to add affliction to his bonds; and at his first arraignment before Cæsar, not a member of that church had the moral courage to stand by him. Writing to the Philippians, he declares his belief that many church members were enemies of the cross of Christ, whose god was their belly, who gloried in their shame, and minded earthly things. In this same Epistle, he speaks in desponding terms of his native helpers, among whom were none like-minded with Timothy, but all sought their own, and not the things which were Jesus Christ's. He thought it needful to exhort the Colossians not to lie one to another; and the Thessalonians to withdraw from such of their number as walked disorderly. He cautions Timothy against fables, endless genealogies, and profane and vain babblings, as if such were prevalent in some of the churches; and speaks of preachers destitute of the truth, possessing corrupt minds, ignorant, proud, addicted to controversies which engendered envy, strifes, and perverse disputations and railings; and of some who had even made shipwreck of the faith, and added blasphemy to their heresies.

And it should be added, that the Apostle John, somewhat later, declares that many "antichrists" had gone out from the church because they did not really belong to it in spirit and character, and of course had been in it, denying, as he says, the Father and the Son.

Yet it is generally supposed, whether correctly or not, that the apostolical churches possessed as much piety as exists in any portions of the visible church of our country and times, if not more. Indeed the Apostle Paul speaks of the Roman Christians, only a few years before the date of his Epistles to Timothy, as being noted for their faith throughout the world. At the very time of his censures on the Corinthians, he declares that church to be "enriched by Jesus Christ in all utterance and in all knowledge," so that it came behind in no gift. And while he so seriously cautions the Ephesians, he ceases not to give thanks for their "faith in the Lord Jesus, and their love unto all the saints." He thanked God upon every remembrance of the Philippians; and when he wrote to the Colossians, he gave thanks for their faith in Christ Jesus, and their love in the Spirit and to all the saints. And how re-

markable his testimony in behalf of the Thessalonians. He remembered without ceasing and with constant gratitude their work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, wherein they had become followers of him and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that they were ensamples to all that believed in Macedonia and Achaia.

The fact undoubtedly is, that visible irregularities and disorders, and even scandalous immoralities, are more to be expected in churches gathered from among the heathen; and are, at the same time, to a certain extent, more consistent with grace in the church, than in countries that have long enjoyed the light and influence of the gospel. While the primitive converts from paganism were remarkable for the high tone of their religious feelings, and the simplicity and strength of their faith, they were wanting in respect to clear, practical apprehension of the ethical code of the gospel. It is obvious, indeed, that Paul found the burden of his "care of all the churches," much increased by the deceptive, impure, and thoroughly wicked character of the age and countries in which he labored as a missionary and apostle. His manner of treating the native pastors and churches, notwithstanding their imperfections, is a model for missionaries and their supporters in our day; who ought to expect greater external manifestations of ignorance on moral subjects, and of weakness and sin, in churches that are gathered in Africa, India, the Sandwich Islands, and among the Indian tribes, than in churches that existed at Ephesus, Colosse, Corinth, and the cities of Galatia, in the palmy days of Roman civilization.

In reasoning, however, about mission churches among the heathen, whether ancient or modern, we should take into view the moral imperfections found in all human associations, in every land and every age. How many such imperfections do actually exist now in the churches of which we are members, and how difficult it has been found to apply a remedy. How much time and labor has it cost, in our most favored States, so to affect the public sentiment of professed Christians, as to induce them universally to abandon and avoid the trade in ardent spirits; how hard to restrain multitudes of professors of religion from divers conformities to the world, having no countenance in the gospel; and how impossible hitherto, to create a public sentiment in any church, that shall give the sin of *covetousness*, for instance, the place expressly assigned to it in the word of God.

2. How far the Board is responsible for the teaching of the Missionaries, and for the character of the Mission Churches.

The Board is responsible *directly*, in the manner which has been described, for the *teaching of the missionaries*. It cannot guaranty, however, an entire uniformity in their teaching. That diversity in mental habits, opinions, preaching, and social intercourse, which exists without rebuke among ministers of the same denomination at home, must be expected and tolerated among missionaries.

The Board can require of missionaries a compliance with their express and implied engagements, and the performance of all duties that are manifestly essential to the success of the enterprise. But in respect even to those fundamental obligations, when the mind of the missionary has swung so far off from the line of his duty as to refuse a compliance, *enforcement* is commonly found to be out of the question; generally, no other course is left but to dissolve his connection. The Board cannot therefore, be held responsible for the invariable continuance of its missionaries in the path of their duty, even in respect to matters of vital importance. Its responsibility is limited to the proper selection of fields to be cultivated; to the judicious appointment and designation of missionaries; to the constitution and laws by which the several missions are formed into self-governing communities; to the equitable distribution of the funds placed at its disposal; to the just and proper instruction of the missionaries in matters within the province of the Board; to timely and needful suggestions, admonitions, exhortations and appeals, fraternally addressed; and, finally, to a faithful superintendence of the missions, and a decisive intervention when there are manifest departures from duty in the missionaries.

But while the Board is directly responsible for the *teaching* of the missionaries, it cannot be held to a full responsibility for the *results* of their labors. Paul may plant, and Apollos water, but God giveth the increase. The Apostle to the Gentiles, as we have seen, had to sorrow much over the imperfect results of his labors. As he was not fully responsible for the character of the churches he planted, so *missionaries* cannot now be held to a full responsibility for the character of their mission churches. But the *Board*, as a missionary institution, (and the same would be true, were it an ecclesiastical body,) is even less responsible than are its missionaries, for the character of the mission churches. It is not even directly responsible for the character of those churches,

but only through the missionaries ; and only so far through them, as it is properly held accountable for their character and teaching. If there be stupidity, ignorance, weakness, waywardness, perverseness, and even more scandalous wickedness in the mission churches,—as the history of the apostolical churches would lead us to expect, even when the churches are gathered by the most able and faithful missionaries,—they can be operated upon only through the missionaries. The Board cannot wisely address those churches directly on the subject, nor can any other body of men in this country, however constituted.

But when evils exist in the mission churches, the Prudential Committee may and must inquire, whether the *missionaries* are performing their duty. In one instance, some years ago, having reason to apprehend that admissions were made to a church in one of the missions, without a proper attention to the evidences of piety, the Board, at its annual meeting, instructed the Prudential Committee to inquire into the facts, with a view to a correction of the evil ; and such inquiries were made by the Committee, and with a satisfactory issue. Inquiries have also been made by the Committee, as to the teaching of missionaries in some of the missions, with respect to alleged irregularities and evils in mission churches, and in the social and domestic state of native Christian communities. So far as a judicious and proper correspondence with the missionaries may properly affect their incipient measures, in the formation of churches, and their subsequent teachings, and so far as those measures determine the character of the churches, the Board is responsible for the character of the native churches.

Its responsibility, in respect to the *existence of slavery* in several of the Indian churches, has some peculiar modifications in the circumstances of the case. The *incipient* measures for the formation of churches among the Cherokees and Choc-taws, were taken thirty years ago,—long before the subject of slavery came up for discussion among the churches at home. God was soon pleased hopefully to renew the hearts of a number of slaveholding Indians, and, upon giving credible evidence of piety, they were received into the church. What the missionaries *could then* have done, had they perceived all the bearings of that subject, cannot be known. The Indians are *now* partially civilized, and have organized governments. There are slaveholding whites without, who are supposed to take an interest in continuing slavery among them, and slaveholding whites within, married to Indian wives,

and thus become a part of the nation ; and their churches are organized Congregationally in one tribe, and Presbyterially in another. So that the missionaries, like pastors among ourselves, are obliged now to depend wholly on instruction and persuasion for their influence on the churches under their care. The religious liberty of those churches is to be respected. We should stand firm in support of our principles as to the rights of churches. Unless the missionaries are able to produce conviction,—however desirable it may be that they should do it,—the *churches* in the one case, and the *sessions* in the other, will vote in opposition to their views. It is admitted, however, that the missionaries should do all in their power, in the exercise of their best discretion, to lead those churches and sessions to a right appreciation of their duty in this matter ; and that they should use a direct influence, at their discretion, to eradicate the evil of slavery, as well as all other evils, from the churches under their care. But it is obvious, that the Board, and the missionaries under its direction, have not precisely *the same degree* of responsibility for the existence of slavery in the churches just referred to, that they would have in respect to churches yet to be formed among the tribes of the African continent, or were churches now to be formed, for the first time, among the Indian tribes.

How long we should bear with mission churches, that do not come up to our standard of duty, and may even greatly try our spirits, is what the Committee are not able to decide. But they cannot doubt, that we should imitate the example of Him who “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust ;” and who “so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life ;” and who “is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” We need an abounding charity, a most Christ-like feeling, when we come to the question of withdrawing our support from churches we have gathered among the heathen, because they are slow in rising to our standard of Christian excellence. Should their deficiency be in any measure owing to our lack of knowledge on the subject, when we commenced our labors among them, it will strengthen our motives for forbearance. Before deciding a question so momentous to the interests of souls, and to our own future peace of conscience, it would be well to see whether we do not find in those churches the same spiritual

results, the same living Christianity, and the same moral defects, that existed in the churches planted and nurtured by the Apostles; and whether the Lord Jesus does not bless them with outpourings of his Holy Spirit, though they cannot yet be persuaded, in all important respects, to follow us.

We should remember, that none of us are principals in this work of missions. The work is Christ's, not ours; and we are all his servants, to do his will. And if

we look into our own churches, and consider their manifold imperfections, we shall find abundant cause for charity and forbearance in respect to all churches gathered among the heathen; and if we study the intellectual and moral condition of the pagan world, we shall only wonder that the first generation of converts from heathenism can be so far raised in the scale of Christian morals and general excellence of character.

American Baptist Missionary Union.

THE CURRENT FINANCIAL YEAR OF THE AMERICAN BAPTIST MISSIONARY UNION.

Among the subjects presented to the Board at its last annual meeting, there was none that gave rise to more careful inquiry or grave deliberation than the expediency of continuing the Teloo goo Mission. The report of the Committee to whom the question was referred, cannot have been forgotten by any who heard it, or have since read it; nor the earnest discussion which followed its presentation before the Missionary Union. The consultations of the Board at its subsequent sessions were not less searching and anxious, nor with a feebler sense of individual responsibility and of the momentous interests staked on the issue. The issue is known. The Committee were "instructed to continue the Teloo goo Mission;" and to "address the churches in reference to it, and on the necessity of increased contributions to sustain the mission and to reinforce the Karen and other Missions."

With respect to the Teloo goo Mission, the Committee supposed they were to resume it at once and effectively. They were charged with the service not by ordinary direction, as in the original adoption of a missionary field; but by a deliberate and formal committal, after years of experiment and on revision, and when it had been made a subject of specific inquiry by the Committee as to what the missionary contributors, whose agents they are, would have them do. They have accordingly sent forth two missionaries and an assistant, who are now on their way. With the favor of Providence they will soon reëngage in the work; and with an open door of utterance before them, with native helpers and a native church to welcome and aid their efforts, with ready supplies of religious tracts and "the leaves which are for the healing of the nations," and with an intelligent, impressible and "noble" race to preach unto, they will not, we may hope, put to shame the faith in God which has ventured to continue the mission, nor the Christlike sympathy which repelled the alternative of a "peremptory and final abandonment" of the Teloo goo people.

As regards "increased contributions;"—1. The necessities of the Karen Mission are of present urgency, and will not brook delay. Although com-

menced less than twenty years ago, and all the missionaries save two, who have labored in it, still living through the signal favor of God to do it service, it has been prosecuted with such a measure of constancy, zeal and success, and has so extended itself, as it were spontaneously, and stretched abroad its lines forward and rearward and on either hand, that it has exceeded the compass of the few who have conducted it. Reinforcements are needed to save disaster; supplies not only of additional laborers, but of helps and facilities to labor. The missionaries have been left in some instances to "serve with rigor," and to struggle with hindrances which a *true* economy in missionary contributions would have taken out of the way. A manly, fraternal and Christian sympathy with our missionary brethren demands increased appropriations. They have staked their all in the enterprise, and shall *we* look back? They have "perilled their lives unto the death," and shall we refuse them succor? Increased appropriations are necessary to strengthen their hands and hearts. It does not fill the measure of their zeal to prevent disaster,—to provide for exigences,—to keep things as they are. They must advance, or they recede; must gain conquests, or suffer defeat. They seek to win; and if duly reinforced, with God's continued favor, they *must* win. "Ten years," say some of the missionaries, these *next ensuing* "ten years," and the work among the Karens for home evangelization may be taken on themselves. With here and there a missionary to supervise the more important and difficult operations, they may plant their own churches, teach their own schools, make their own Christian books, evangelize their own heathen, and preach the gospel to the Burmans and Chinese. Shall this be done? Will the churches of this land, so honored as to be suffered to begin this glorious work, will they *understand* "*this time*," and through *their* blest agency shall "a nation be born in a day?"

2. Other missions have their claims, and press them with almost equal urgency. The Burman Mission, whose foundations were earliest laid, in which has been given to the people the whole written word of God, and multiplied religious tracts are dispersed abroad, needs reinforcement,—men to preach the word, and sow the precious seed beside all waters. The Siam Mission, next in age and equal in promise, with the New Testament translated and books and tracts and a quickened spirit of inquiry agitating prince and people; and China, and Assam, with their crowded population and schools and books and churches and native helpers; call for reinforcements. Europe sues for help; and Africa stretches forth its hands, the Bassa Mission bereaved, as one "smitten of God, and afflicted." Even our brethren in our Indian Missions ask for help which we cannot give. Opportunities *such as the world never saw*,—opportunities to preach the gospel to the poor, to heal the broken-hearted, to set at liberty them that are bruised, in *all the missions* of the Union,—opportunities which might well satisfy the largest desires of the largest Christian love,—lie open before us, and invite our grasp. The fields are spread abroad, not a barrier intervenes. They have been explored; the people are known, their characters ascertained, their languages learned, their confidence and good-will secured; some sense of present evil and hope of good awakened; they invite us to enter. We have the men, men tried and found faithful, men accomplished and panting for the work; they have *their* multiplied preparations,—their schools, their tracts and scriptures, their churches, their native helpers,—*all things are ready; SHALL THEY ENTER IN, AND POSSESS THE LAND?*

3. The necessity of increased contributions to sustain the missions, has its

proof and its plea in the facts which have been stated. Beginning as late as 1812 with a single missionary, given to us after he had reached a heathen land, and from which "he went out not knowing whither," these missions have wrought a work which has won for them the respect of the Christian world, and now seek SUPPLIES by which they may complete their part in gathering for Christ the ripened "*harvest of the earth.*" But the reinforcements and appropriations needed for this cannot be furnished without contributions, such as shall correspond with the results already gained, with the interests involved in what remains to be accomplished, and with the unfulfilled command of our Lord.

To whom shall the missionaries look for such contributions, if not to their brethren at home, professing the same faith and acknowledging the same Lord? May they not regard us as being their fellow helpers in a common service, to which they and we are alike bound by obligations the most imperative and sacred? We have "offered up prayers and supplications, with strong crying and tears, unto Him that was able to save," that the way might be opened for the evangelization of the nations; and now, when every barrier is broken down, shall we withhold the men or the means needed to consummate the work?

With the reinforcements on their way, and by the current schedule of appropriations, the present financial year will not be one in which the missions will suffer from the want of supplies. To most of them, as respects men and money, it will be a year of release from intense solicitude. But the Committee are instructed to make "every annual deficiency one of the items to be covered by a specific appropriation the year next ensuing." By so much, therefore, as the receipts of the year next ensuing fall below the amount of such *deficiency superadded* to the *expenditures* of the present year, must be the curtailment in the outlays of missionary operations in that year. For example, if the expenditures of this year reach \$110,000, and the receipts be no more than \$100,000, an *additional* \$10,000 in the receipts of next year will leave \$10,000 *less* to be expended in the missions. Distressing as the results might be, the curtailment would be inevitable. The opposite course could not fail to involve the Missionary Union in hopeless bankruptcy.

Agreeably with an established usage, the Committee within a few weeks must make out and transmit to the missions the schedule of appropriations for the year ending April 1, 1850. In doing this, they are to "make the most liberal estimate of the amount which can be collected, that a careful and candid consideration of the *facts* bearing on the case will allow." But what are the facts as they now stand? While the expenditures during the first seven months of the present financial year have exceeded those of the corresponding months of the last by some thousands of dollars, the receipts for the same time have fallen below those of the corresponding months of last year by nearly four thousand dollars; and to meet the expenses of this year there must be paid into the treasury in *donations and legacies* within its last five months nearly fifty-five thousand dollars, about ten thousand dollars more than were received in the last five months of the preceding year!

With such facts as these before them, what amount shall be promised to the missions for the following year? The monetary affairs of the country are depressed, and many of the churches are under the influence of spiritual declension. But the schedule *must be sent* to the missions. Shall it go to proclaim the necessity of retrenchment in their operations? It is remembered with

profound gratitude to God, that the friends of the missions nobly met the large balance which it was thought would stand against the treasury at the close of the last year. But it should be known that if nothing more be done before the close of January ensuing, than to recover what has been lost in the receipts of the past seven months, and thus make up the *excess* of their expenditures, the balance to be paid in the last two months of the present fiscal year will exceed the unprecedented receipts of February and March, 1848, by several thousand dollars. With such an amount to be raised in so short a time, could the Committee do otherwise on the first of February than send to the missions a diminished scale of appropriations for the year ending April 1, 1850?

The Committee have no heart to look forward to such a necessity. To restrict the operations and thus to crush the hopes of men who have invested their all in the work of opening the way of life to the lost, is the severest trial experienced in these Rooms; but far more appalling is the influence of such restrictions on the missions. They know that no more can be distributed among them than is received into the treasury. They know that there are those, among the two hundred and eighty-five thousand members of the three thousand five hundred Baptist churches in the home field of the Missionary Union, whose coöperation has been cordial, permanent and liberal. But they have not ceased to look with amazement on the fact that two thirds of their brethren give nothing for their support; and that the average among those who do contribute is less than seventy cents per member. They ask, and the question should be reiterated in every church, can no way be devised by which every one calling himself a disciple shall become a regular contributor to an enterprise which exists for no other object than to "preach Christ and him crucified" to dying millions? Such a system introduced speedily into the churches which have pastors, even in these times of pecuniary depression and spiritual declension, would save the missions from the blighting influence of retrenchment.

Within the present month two individuals in a single church have paid into the treasury the sum of \$5000, "to be expended in addition to all appropriations that would otherwise be made," for the purpose of increasing or giving greater efficiency to existing facilities for preaching the gospel among the Karens. This special, unsolicited and unexpected gift, from individuals unknown to the Committee, is presented as a "thank offering for the wonderful success which has followed the labors of Baptist missionaries among the Karens," and is in no way to diminish the ordinary and annual contributions of the donors! The amount thus given will be of no avail in meeting the ordinary schedules of appropriations. But it will prove a timely and inestimable good to the beloved missions in which it will be expended. And shall it not encourage every heart to do at once and with its might all that it may now do for Christ and the heathen?

On behalf of the Executive Committee,

S. PECK,
EDW. BRIGHT, JR., } *Secretaries.*

Missionary Rooms, Boston, Nov. 13, 1848.

SHAWANOE MISSION.—Mr. Pratt writes Sept. 25th of the recent baptism of six persons at Delaware, and of others candidates for the ordinance. The mission school commenced July 1, with twenty-eight pupils.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*J. S. Beecher*, May 20, June 17.—*L. Ingalls*, June 23 (2), July 22, 23, Aug 26.

MAULMAIN.—*Mission*, July 1, 11.—*J. G. Binney*, April 18, May 22, June 21, July 20.—*H. Howard*, May 22, June 20, July 20, 21.—*A. Judson*, May 21, June 19, 20.—*F. Mason*, June 2, 23, July 7; *Mrs. M.*, July 10.—*W. Moore*, May 27, June 19, July 4, 21, 22.—*T. S. Ranney*, May 18, 19, June 20.—*T. Simons*, June 19.—*L. Stilson*, May 22 (2), June 20, July 22.

ASSAM.—*C. Barker*, May 23, July 19.—*M. Bronson*, Jan. 27, May 1—6, July 31.—*N. Brown*, May 1, 13, June 8, 24.—*O. T. Cutter*, June 30.—*A. H. Danforth*, June 8.—*I. J. Stoddard*, May 24, June 20, Aug 13.

SIAM.—*Mission*, May 2.—*J. H. Chandler*, May 2.—*J. Goddard*, May 22, June 3, July 4, 29, Aug 5.—*E. N. Jencks*, Aug. 19, 25.—*J. T. Jones*, May 2 (2), 23.—*H. H. Morse*, May 19.

CHINA.—*W. Dean*, May 19, 20, June 10, July 24.—*J. Johnson*, April 29, May 19, June 20, July 22.—*E. C. Lord*, March 13.

FRANCE.—*E. Willard*, Sept. 4, 6, Oct. 7—11.—*T. T. Devan*, Aug. 17, Sept. 13, Oct. 12.

GREECE.—*A. N. Arnold*, Aug. 8 (2), Sept. 8, 12.

GERMANY.—*J. G. Oncken*, July 25, 26, Aug. 11, Sept. 27, 28.

CHEROKEES.—*E. Jones*, Sept. 13.—*H. Upham*, Oct. 12 (2).—*W. P. Upham*, Sept. 16.

SHAWANOE, &c.—*F. Barker*, Sept. 23, Oct. 6.—*J. Meeker*, Aug. 14, Sept. 1, Oct. 3.

—*J. G. Pratt*, Sept. 25.

OJIBWA.—*A. Bingham*, j. March 17—Aug. 20, Sept. 13.

OTTAWA.—*L. Slater*, Oct.

For. Miss. Soc. 33,08; **North Bangor**, ch. 13,18; **St. Albans and Etna**, friends 98c.; **St. Albans and Palmyra**, "Quarterly Conference" 3,61; **Stetson**, ch. 5,09; **Olive M. Goodwin** 1,00; **Carmel**, ch. 2,35; **Patten**, ch. 1,25; **Fem. For. Miss. Soc.** 6,65; **Enfield**, ch. 10,75; **Juv. For. Miss. Soc.** 6,32; **Levant**, ch. 18,00; **Lowell**, Juv. For. Miss. Soc. 7,05; **Corinth**, ch. 12,11; **Fem. For. Miss. Soc.** 6,80; **Hodgdon**, Fem. For. Miss. Soc. 5,00; **Charleston**, ch. and soc. 10,75; **Hampden**, 1st ch. and soc. 8,28; **Bradford**, ch. 1,00; to cons. **Royal Black L. M.**, and two to be named,

314,09

— 319,21

New Hampshire.

New Hampton, Fem. Seminary, Ladies' Lit. and Miss. Asso., S. F. Colby sec., for sup. of a child in Assam Orphan school named Susan Colby,

25,00

Rumney, Fem. Miss. Sewing Circle, for sup. of Rev. A. H. Danforth,

25,00

Milford, Mrs. Anna H. Bolles

5,00

New Hampshire State Convention, George Porter tr., (of which \$100 is from John S. Brown, of Fisherville, to cons. Mrs. Sophia C. Brown L. M.) to cons. Rev. S. Dearborn, Rev. King S. Hall, Rev. J. H. Larned and Rev. Amasa Barron L. M.,

500,00

— 555,00

Massachusetts.

Webster, ch. and soc., for the Telooogoo Miss., to cons. Mrs. Euphemia Jewett L. M.,

103,50

Chelmsford, 1st ch.

21,00

Wachusett Asso., Lewis H. Bradford tr., 225,70; Holden,

1st ch., Samuel Damon 5,00;

to cons. Rev. Orlando Cunningham and Rev. George W.

Cate L. M.,

230,70

South Reading, ch

70,00

Boston, 1st ch., E. J. S.

Corlew, for Mrs. Ma-

son's school,

15,00

do., a member of Rowe

St. ch., to cons. Nathaniel P. Kemp L. M.,

100,00

do., Tremont St. Sab.

school, W. A. Holland

sup't,

4,70

do., Baldwin Place Sab.

school, W. E. Smith

sec.,

7,77

do., Bowdoin Square ch.,

Board of Benevolent

Operations, W. C. Reed

tr.,

30,52

— 157,99

Barnstable Asso., George Lov-

ell tr.,

91,08

Foxboro', ch., mon. con., 23,01;

Fem. Miss. Soc. 21,04,

44,05

West Scituate, Mrs. John Col-

lamore,

5,00

DONATIONS

Received in October, 1848.

Maine.

East Harrington, ch. 5,12

Penobscot Bap. For. Miss. Soc.,

J. C. White tr., viz.—Bangor,

1st ch. 42,10; **E. Trask's Bible**

Class, for the Assam Orphan

School, 15,00; "Sab. School

Miss. Soc. and **E. Trask's**

Bible Class, for sup. of a child

in the Assam Orphan School

to be named Howard Malcom

Trask," 25,00; "Soc. to Aid

Assamese Orphans, Miss Har-

riet A. Wood tr., for sup. of a

child in the Orphan School to

be named Samuel L. Caldwell,"

25,00; do., 2d ch. 53,74; Fem.

Sharon, Fem. Bur. Miss. Soc.	9,75
Shutesbury, ch.	13,00
Watertown, Fem. For. Miss. Soc., Mrs. Julia Stone tr. for sup. of a child in Assam Orphan School named Newell Brown,	50,00
South Yarmouth, friends, for Assam Orphan School,	6,00
Carver, Mrs. T. Pratt 50c. for Indian Miss. and 50c. for foreign tracts,	1,00
Framingham, ch., mon. con.,	50,00
Newton Centre, Sab Sch. Class, No. 3, for printing and circulating the bible among the heathen,	10,50
Beverly, 1st ch., Ladies' Miss. Circle, for sup. of a Karen preacher at Tavoy,	30,00
Georgetown, Juv. Miss. Soc.	5,00
North Attleboro', Mrs. Mary E. Arnold, for sup. of a child in Assam Orphan School bearing her name,	25,00
Barnstable, 1st ch., "Hyannis, Miss. Soc. 30,00; Hyannis Port, Juv. Miss. Soc. 5,00,"	35,00
Woburn, Caleb French, for Te-logoo Miss.,	3,00
	— 966,57

Connecticut.

Wethersfield, Rev. Wm. Bentley	5,00
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New York.

William Mott, for French Miss., 2,00; Joseph Bingham 12c.; Reuben Randall 1,00; Geneva, ch. 7,15; Sangersfield, ch. 11,75; Samuel Alden 1,00; Joab Carpenter 2,50; Otsego Asso., Cyrus V. Hartshorn tr., 20,44; Asa Frink 1,00; Charles N. Palmer 12c.; Benj. Hoag 3,00; Bethiah Hoag 3,00; Wm. W. Walker 7,00; Lucretia Walker 3,00; Broome and Tioga Asso., E. Steadman tr., 52,15; Rensselaerville Asso., P. Tinklepaugh tr., to cons. Rev. Joseph Earle L. M., 179,50; Madison Asso., Hamilton, 1st ch., to cons. Rev. Adoniram J. Bingham L. M., 100,00; Stephentown Asso., to cons. Rev. Orion H. Capron L. M., 100,00; Cayuga Asso., B. Case tr., to cons. Samuel C. Lester L. M., 127,00; Chenango Asso., A. Symonds tr., 11,13; Linklean, ch. 3,18; Jemima Wilcox 50c.; Allen Newton 1,00; Mrs. Forbes 50c.; Miss Electa Brown 25c.; per Rev. A. Bennett, agent,	638,29
Groton, ch. 5,00; Barton, Fem. Miss. Soc. 5,00; Mrs. A. Day 50c.,	10,50
Hamilton, 1st ch., Ladies' Benev. Soc., Mary A. Weed sec., for sup. of a child in Assam Orphan School named Linus M. Peck,	25,00
Rochester, 2d ch., towards Mrs. Van Meter's outfit,	122,77

Cattaraugus Asso., viz—	
Cuba, ch. 2,55; Rushford, ch. 30,25; Franklinville, ch. 6,63; Farmersville, ch. 2,85; East Otto, ch. 1,88; Miss Mary J. Call 6c.; Friendship, ch. 10,17; Freedom, 1st ch. 7,00; Smithport, ch. 11,50; Richburg, ch. 1,36; Rev. O. B. Call 1,00; col. at Asso. 26,11; to cons. Rev. V. Bemis L. M.,	101,36
Canisteo River Asso., viz.—	
Jasper, Fem. For. Miss. Sewing Soc. 10,00; Almond, ch. 5,00; Bingham, ch. 1,50; Knoxville, Mrs. Potter 50c.; East Cameron, ch. 6,19; a little girl 54c.; col. at Asso. 11,32,	35,05
Seneca Asso., J. McLellan tr., viz.—	
Trumansburg, C. Jeffers 1,00; Reading, ch. 10,00; Peach Orchard, ch. 2,75; Mecklinburgh, ch. 6,37; Romulus, ch. 7,87; Ithaca, ch. 20,00; Sab. school, for China Miss., 6,00; do. Berean ch., to sup. a child in Now-gong Orphan Sch., 25,00; Farmersville, Fem. Karen Soc. 12,00; Covert, Mrs. Hall 5,00; col. at Asso. 5,81; to cons. N. W. Follwell L. M.,	101,80
Yates Asso., G. W. Shannon tr., viz.—	
Branchport, Rev. E. Mosher and lady 1,00; Penn Yan, ch. 25,10; S. Raymond 22,20; Italy Hill, ch. 8,82; A. B. Miner 15,00; Italy Hollow, ch. 2,25; Cohocton, ch. 13,40; Wm. Stuart 2,00; Mary Stuart 44c.; Plattsburg, village ch. 5,75; Tolls-ville, ch. 2,26; col. at Asso. 3,18; to cons. Stephen Raymond L. M.,	101,00
Steuben Asso., J. M. Jackson tr., viz.—	
Dix and Orange, ch. 11,00; Dundee, ch. 13,64; Fem. Benev. Soc. 8,75; Jersey, ch. 10,42; Jersey and Tyrone, ch. 18,58; Tyrone, ch. 24,00; Warsaw, ch. 4,75; Burington, ch. 8,00; Milo, 1st ch. 8,75; Campbell and Bath, ch. 16,75; Urbana, church 6,75; Wayne, ch. 25,06; Fem. Mite Soc. 23,70; Mrs. Green 50c.; Mrs. Loomis 44c.; advanced by treasurer of Asso. 20,00; to cons. Rev. Philander Shed and Rev. J. S. Chapman L. M.,	201,09

Chemung River Asso., I. Mather tr., viz.—Big Flat, ch. 11,05; George B. Schriver 3,00; Catlin and Dix, ch. 2,00; Corning, ch. 5,22; Factoryville, ch. 40,00; Lindley and Lawrence, ch. 4,00; Campbell and Erwin, ch. 6,00; Elmira and Fairport, ch. 30,11; Southport and Elmira, ch. 56,05; Hornby, ch. 7,00; col. at Asso. 22,97; advanced by the treasurer of Asso. 13,00; to cons. Rev. A. B. Stowell L. M., and one to be named,	200,40
Wayne Asso., J. McCarn tr., viz.—Wolcott, ch. 3,00; Sodus, 2d ch. 11,00; Ontario, ch. 3,66; Butler and Savannah, ch. 6,28; Rose, ch. 6,00; Fem. Benev. Soc. 5,00; Walworth, 1st ch. 50c; Clyde, ch. 28,50; Lyons, ch. 7,50; Macedon, ch. 4,00; Mr. Jones 25c; Mrs. Newlen 50c; col. at Asso. 24,65; to cons. Rev. R. P. Lamb L. M. V. Perry, to cons. himself L. M., 100,00,	200,84
Buffalo Asso., D. W. Williams tr., 99,82; Sardina, A. Brooks 10c; C. Brooks 5c; Miss M. A. Ives 3c; to cons. L. M. to be named,	100,00
Black River Miss. Soc., N. Van Nest tr., 145,00; Martinsburg, ch. 5,14; Watertown, ch. 39,38; Henderson, ch. 10,69; to cons. Rev. J. R. Johnson L. M., and one to be named; Lowville, Moses Waters, to cons. himself L. M., 100,00,	300,51
Genesee River Asso., Castile, ch. per Rev. S. M. Osgood, agent,	34,65 1376,70
Copenhagen, Lydia White. for Burman bible 50c., for Burman tracts 50c.,	1,00 2174,26
Pennsylvania.	
New Milford. S. Meylert	10,00
French Creek Asso., 13,00; Zoar, ch. 22,00; West Salem, ch. 6,85; New Castle, ch. 6,16; Sharon, ch. 3,00; Springfield, colored ch. 3,00; per Rev. J. Stevens, agent,	54,01
Eaton, ch. and cong.	7,00
Great Valley, ch.	20,65
Bradford Asso., D. A. Gillett tr., viz.—Athens, Mrs. Jane Cooper 5,00; col. at Asso 3,25; Tioga Asso. 34,00; per Rev. S. M. Osgood, agent,	42,25
C. U. Asso., C. H. Auner	

tr., viz.—Frankford, ch. 10,66; Fem Miss. Soc., for Bur Miss., 14,14; Sab. sch. 8,25; Vincent, ch. 32,04,	65,09
Donegal, ch., for Burman Miss.,	9,00
Shippensburg, P. S. Artz	,75
Milesburg, ch. 5,00; Lewistown 6,25,	11,25
Duncansville 8.73; Hollidaysburgh, ch. 10,02,	18,75
per Rev. B. R. Loxley,	104,84
West Philadelphia, 1st ch., to cons. James Coxey, Taylor B. Atkinson and George B. Keen, (by his father's subscription,) L. M.,	300,00
	538,75
Less from Marcus Hook ch., received March 13,—sent by mistake,	20,00
	518,75

Ohio.

Cesar's Creek Asso., viz.—Centerville, ch. 5,00; Xenia, ch. 9,00,	14,00
Coshocton Asso., viz.—Col. 5,18; Crooked Run. ch. 2,82; White's Eyes Plains, ch. 2,00; Millfork, ch. 2,50; Uniontown, ch. 3,10; M. A. Yunker 5c.; R. C. Yunker 5c.; C. J. Yunker 13c.,	15,83
East Fork Asso., viz.—Annual col 26,24; Perrinsville, ch. 5,35,	31,59
Geauga Asso., annual col.	2,25
Mad River Asso., Urbana, Rev. E. French,	,70
Meigs Creek Asso., viz.—Brookfield, ch. 2,65; Mrs. Green 1,00; annual col. 22,00; Good Hope, ch. 1,66; Rockville, ch. 6,20; Marietta, ch., mon. con., 15,20; Charles C. and Mary A. Cutler, for sup. of Dr. Judson, 3,00,	51,71
Miami Asso., viz.—Cincinnati, 9th St ch., mon. con., 30,62; A. Ross 1,00; Sab sch 2,05; 1st ch., mon. con., 4,60; Sarah D. and Anna Jones, for Indian Miss., 1,10; Mrs. S. W. Bucknall, for Indian Miss., 50c.; Sab school 20,00; Walnut St. ch., J. C. Read, 5,10; Dayton ch., mon. con., 29,36; Sab. sch. 2,21; Y. P. For. Miss. Soc. 7,00; Franklin, ch. 25,00; Lebanon, ch. 20,00; Sab school, for Assam Orphan School, 5,00; annual col. 21,85,	175,59
Ohio Asso., viz.—Mrs. Calhoun 25c; Jackson, ch. 6,60; Olive Harding 25c.; Hale's Creek, ch. 8,56; Salem, ch. 2,10; Storms Creek, ch. 4,52; Sal-laday. ch. 8,75; Bloomfield, ch. 1,60; Madison, ch. 2,37; Bethel, ch. 50c.; Buffalo, ch. 1,50; Bloom 1,00,	37,40
Portage Asso., viz.—Palmyra, ch. 1,43; Welsh, ch. 66c.; Edin-	

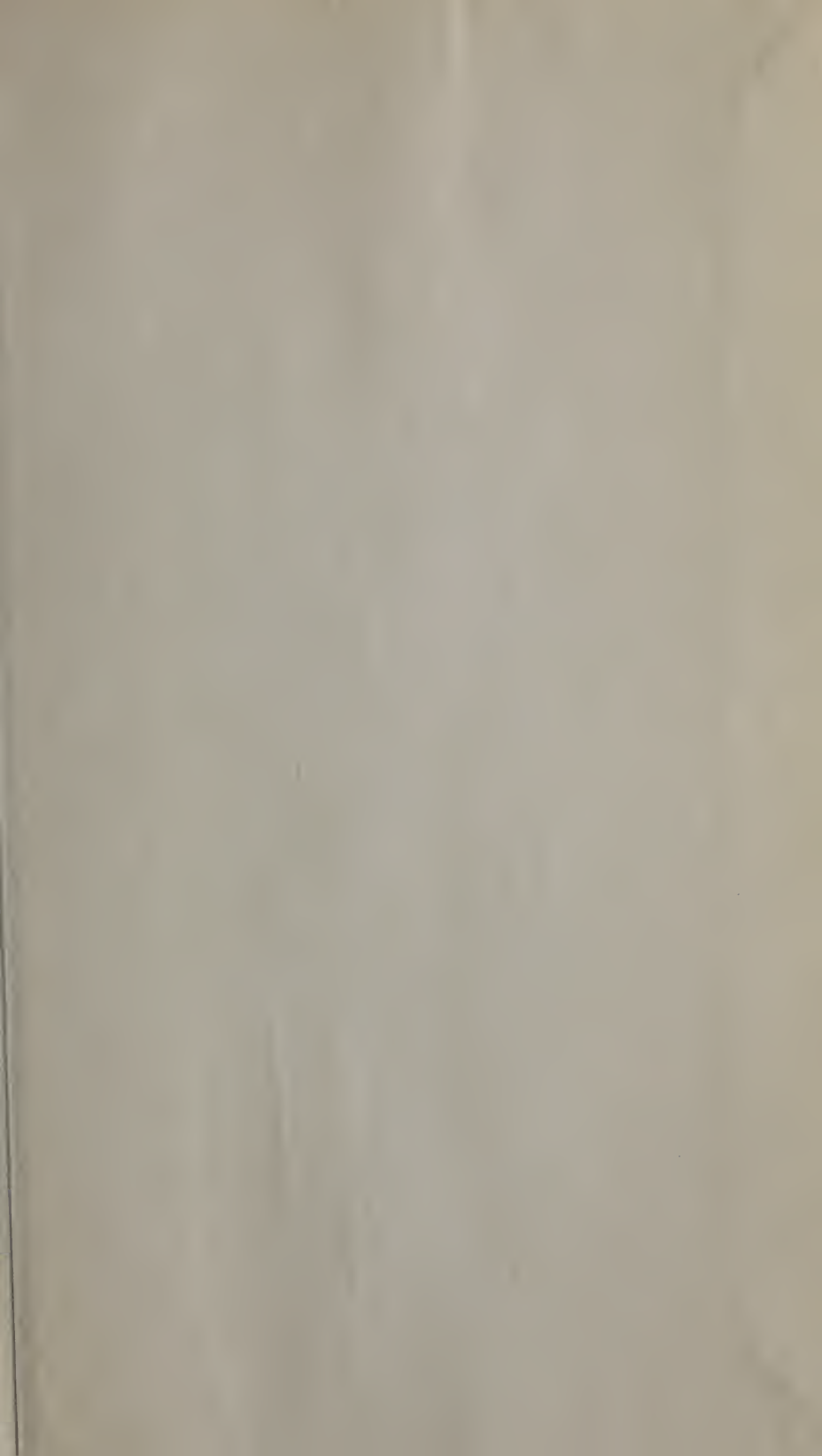
burgh 60c.; Paris 56c.; Mount Union, Mr. Milhouse 2,00; Bazetta, L. Palmer, "a disciple," 1,00; Akron, Rev. L. Austin 10,00; Akron and Middlebury, ch. 21,50; Streetsboro', ch. 27,00; Garrettsville, ch. 12,00; Hiram and Troy 4,87; Northfield, ch. 90c.; Bedford, W. Waithman 2,00; R. R. Asso., Royalton, Mrs. Austin, 1,00; col. at Asso., &c., 23,18,	107,70	ment 2,00; James Fowler 3,00; James P. Jenks 1,00; Wm. Woodworth 10,00; Mrs. M. J. Woodworth 10,00; A. V. Reed 50c.; H. Oilar 1,00; J. D. McKinney 75c.; Mrs. Meek 25c.; A. Whipple, 11c.; Lauramie, ch. 4,70; Rev. Mr. Marsh and wife 4,47; Mrs. Millard 40c.; Wade Tripp 13c.; Pipe Creek, ch. 37,45; Johnson, ch. 3,00; Rev. E. K. Spear 3,00; Mrs. E. Spear 1,00; Julius Spear 50c.; James H. Johnson 1,00; Mrs. Louisa Johnson 1,00; Sparta, G. T. Givan 1,00; Jonathan Vail 1,00; Peter Vail 20c.; Mount Pleasant, 2d ch. 3,00; Indianapolis, ch., mon. con., 18,00; Franklin, ch., mon. con., 2,26; Sab. Sch. Juv. Miss. Soc. 10,50; Greencastle, ch., mon. con., 1,25; Lafayette, ch., mon. con., 10,00; Terre Haute, J. A. Dixon 1,00; Wm. C. Corey 1,00; Wilmington, ch. 5,70; Mrs. Jane Whipple 1,00; col. at General Asso. 15,20; to cons. Rev. Robert Tisdale and Reuben Coffey L. M.; per Rev. S. G. Miner, agent, 260,87	
Rocky River Asso., viz.—Bath, Mrs. Culver 95c.; Royalton, Mrs. Austin 1,00,	1,95	Laughery Asso., col. for sup. of a native Karen preacher, 12,50; Manchester, Silas and Martha Wicks 10,00; James Stevenson 10,00; Vevay, Rev. Wm. Johnson 10,00; Mr. Hunter 50c.; Lawrenceburg, Rev. E. P. Bond 10,00; John Vail 10,00; Miss Martha Ferris 1,00; Blairsville, Rev. A. Marsh 6,00; Mrs. Marsh 3,00; Mrs. Millard 1,00; South Bend, ch. 4,45; Millgrove, ch. 6,63; Jamestown, ch. 2,22; Yellow Creek, ch. 1,37; per Rev. J. Stevens, agent,	88,67
Scioto Asso., annual col.	8,00		— 349,54
Strait Creek Asso. 2,08; Hillsboro', Charles Harris 25c.; a young lady in Oakland Fem. Seminary 35c.,	2,68		
Wills Creek Asso., viz.—An col. 20,61; Brushy Fork, ch. 2,25; Antrim, ch. 1,37; Elijah Bate-man 1,00; Joseph Mears 10c.; James Mears 10c.; S. H. Mears 9c.,	25,52		
Zoar Asso., viz.—Annual col. 13,21; Pine Run, ch. 3,31; Morristown, ch. 4,73; Steubenville, ch. 60c.; Ebenezer, ch. 5,00; Enon, ch. 3,25; Woodsfield, ch. 50c.; Pleasant Valley, Fem. For. Miss. and Bible Soc. 4,30; Mr. Kas-ley's children 35c.,	35,25		
Ohio Bap. For. Miss. and Bible Soc., J. B. Wheaton tr., viz.—Owl Creek, ch. 90,00; Martinsburg, ch. 10,00, to cons. Rev. C. Platts L. M.; Zanesville, Peter Mills 10,00; Liberty, ch. 3,00; Little Muskingum, ch. 15,00; Columbus, ch. 22,00; total 50,00,—less 4,98 advanced by the treasurer of Asso. in March,	145,02		
Grand River Asso.	55,00		
Trumbull do.	25,61		
Auglaize do.	6,20		
Huron do., Berlin, ch.	5,00		
Achor, ch. 36,37; Salem, 1st ch. 3,73; Orangeville 1,00; Kinsman, Jane Newton 1,00, For L. M. to be named, per Rev. J. Stevens, agent,	42,10		
	— 789,10		
Indiana.			
Monticello 7,30; Frankfort 4,22; Miami, ch. 3,81; Logansport, ch. 10,08; Rev. H. D. Mason 3,00; Huntington Asso. 8,97; Delphi, A. Phelps and wife 5,00; friends 1,00; Johnson Co., "by one who would like to do more, (a string of gold beads,)" 4,00; Tippecanoe Asso. 13,45; Freedom Asso. 10,58; Rockville, ch. 1,50; New Discovery, ch. 3,33; Bel-ville, ch. 2,04; White Lick Asso. 14,50; Freedom, ch. 4,70; Middletown, ch. 3,02; Lafayette, ch., Rebecca Beck-ner, 50c.; Archibald Dye 2,00; James Oilar 50c.; George Lockstand 1,00; James Cle-			
		Illinois.	
		Canton, 9,75; J. G. Piper and wife 8,00; James Sully 5,00; Washington 2,15; mon. con. 87c.; Tremont 9,35; per Rev. S. G. Miner, agent,	35,12
		Iowa.	
		Mount Pleasant, Rev. H. Bur-nett and wife 2,00; R. Boyle and wife 37c.; per Rev. J. Stevens, agent,	2,37
		Canada.	
		Johnstown Asso. 11,87; Kittery, ch. 2,00; Montreal, ch. 19,00,	32,87
			\$5747,79
		Legacy.	
		Suffield, Ct., Miss Betsey Loom-is, Gamaliel Fowler executor,	350,00
			\$6097,79
		Total from April 1 to Oct. 31, \$38,022,74	

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